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GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

For the year ending 31st March 1910.

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GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE.

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

FOR THE YEAR ENDING 31ST MARCH 1910.

PART I.

I.—OFFICE ROUTINE.

This will be my last Progress Report, as I shall retire from the public service from the 13th of September next. It will be 35 years, all but 3 months, since I first joined the Archæological Survey under Dr. Burgess, and I am the last of that party. Before leaving, I must put on record my full satisfaction with the work of Mr. Nārāyaṇ Mahādev Tātake, my head clerk, whose uniform application and industry have been praiseworthy. The rest of the establishment are more or less new hands, and it is hardly possible to say much as yet regarding their work more than that they are steady and diligent. They were all most useful to me in my excavation work in Sind, readily taking up the function of overseers in charge of the gangs of coolies employed. Mr. Nārāyaṇ Wāman Kittur, my second clerk and typist, promises well; he is rapid and accurate in his work.

2. During the monsoon recess of 1909 the usual work at head-quarters occupied us. I have already, in previous reports, specified the nature of our varied duties during that period of the year. We are always most fully occupied and never seem able to do all we would wish to for want of time.

II.—THE YEAR'S WORK.

3. On the 1st of April, 1909, I was at head-quarters, Poona, on my way through from Sind and Rājputānā to the Bijāpur district, where the remainder of last touring season was spent, partly at Bijāpur, where I had to consult the Public Works Department about difficulties which had arisen regarding work in progress at the Ibrāhīm Rauza and the Asār Mahāl, and partly amongst the very old temples at Aihole, making notes with the Public Works Department Sub-divisional Officer for their conservation and repair. Another visit to Bijāpur was necessitated in July.

4. In November I was asked to conduct the Viceregal party over the old buildings of Ahmedābād and Bijāpur and the caves of Elephanta. This obliged us to defer starting on our regular tour until late in the month, when I proceeded to the Kanheri Caves in company with the Collector of Thāṇā, in order to arrange on the spot, with the proprietor, Mr. Chhabildās Lallubhāi, for their future conservation and maintenance.

5. Returning to Bijāpur, we turned our steps towards the very old town of Pattadakal, six miles west of Aihole, and, like that place, full of ancient temples of the early Chalukyan period. Notes were here made for the conservation and repair of the temples, which are mostly in ruins.

Pattadakal.

6. Bādāmī next claimed our attention for the same reason, and from there we continued our tour into the Dhārwar district in order to examine, with a view to conservation, old temples at Gadag, Hāveri, Bankāpur and Unkal.

Badami, Gadag, Haveri,
Bankapur, Unkal.

7. In the Belgaum district we visited the temples at Belgaum itself and at the Gokāk Falls. Between the Falls and Dhupdāl railway station are the Konnur dolmens. This brought us up to the Christmas holidays, and advantage was taken of these to send our kit on ahead to Mīrpūr-Khās in Sind.

Belgaum, Gokak Falls,
Konnur.

8. Almost as soon as I had arrived at Mīrpūr-Khās, I was called away to Central India to go over the conservation works at Māṇḍu with Major Blakeway, Secretary to the Honourable the Agent to the Governor-General in Central India, so that I did not get properly to work on the excavation of the *stūpa* at Mīrpūr-Khās until the 2nd February.

Mandu.

9. Excavation work on the Buddhist *stūpa* at Mīrpūr-Khās occupied us until the 23rd of March. An account of this work and its results will be found in Part II of this report.

Mirpur-Khas.

10. Our next move was to Tando Muhammad Khān, near which place stand the remains of another, but rather smaller, *stūpa*. It is situated close to the Fuleli canal and railway, about 6 miles to the north-west of the town. Another two miles in the same direction, on the top of the hill, are the remains of what was probably another, where carved and decorated bricks have been found. It was too late in the season to attempt excavation here. It is reserved for next season.

Tando Muhammad Khan.

11. Another place that we visited was Jherrick on the Indus, where, upon a hill three and a half miles to the south, on the Tattā road, are the remains of a Buddhist *stūpa*, which was dug into some fifty-seven years ago by a Mr. Cole. Carved bricks from this are in the Museum of the Bombay Branch of the Royal Asiatic Society.

Jherrick.

12. From Jherrick I went to Karāchi to get photos of the bronze image of Brahmā at the Museum, which was discovered some years ago near Mīrpūr-Khās, and also to see whether there were any objects in the collection from Buddhist sources.

Karachi.

13. On our way back to Head-quarters I visited Ābū to advise upon some necessary conservation work at the Achalesvara temples; and a committee meeting of the Rājputānā Museum, at Ajmer, took me there for a day or two.

Abu, Ajmer.

14. On the 28th April I met the Director-General of Archæology in Bombay, who was on his way to Europe on leave.

Superintendent's Diary.

1909.

April	4th to 9th . Visited Bijāpur.
	10th to 14th . On the way to Aihole.
	15th to 25th . Halt at Aihole.
	26th to 28th . Returned to Head-quarters, Poona.
	29th to July . At Head-quarters.
	17th.
July	18th to 19th . Visit to Bijāpur.
	20th to Nov- At Head-quarters.
	9th.

- November 10th to 13th . Visit to Ahmedābād to attend upon the Viceregal party.
 14th to 16th . At Head-quarters.
 17th to 18th . Visit to Elephanta Caves to attend upon the Viceregal party.
 19th to 22nd . Visit to Bijāpur for the same purpose.
 23rd ... At the Kanheri Caves with the Collector and proprietor.
 25th ... Returned to Bijāpur.
 26th to 1st Halt at Bijāpur.
- December.
 2nd ... Proceeded to Bādāmi en route to Pattadakal.
 5th to 9th ... Halt at Pattadakal.
 10th to 11th . At Bādāmi.
 12th ... At Gadag.
 13th to 16th . Halt at Haveri.
 17th to 18th . Halt at Bankapur.
 20th ... Visited Unkal near Hubli.
 21st ... At Belgaum.
 22nd to 23rd . At Gokāk Falls.
 24th to 2nd Christmas Holidays.
- January.
 3rd to 13th ... Halt at Head-quarters to give time for kit to reach Sind.
 15th ... Inspected the work carried out at the Jāmi Masjid, Broach.
 16th to 18th . Halt at Ahmedābād.
 20th ... Arrived at Mirpūr-Khās, Sind.
 23rd ... Left Mirpūr-Khās for Māndu in Central India.
 26th to 30th . Halt at Māndu.
- February 2nd ... Returned to Mirpūr-Khās.
 3rd to 22nd Halt at Mirpūr-Khās.
- March.
 23rd ... Proceeded to Hyderābād.
 24th to 28th . Halt at Hyderābād.
 29th ... Proceeded to Tando Muhammad Khān.
 30th to 1st Halt at Tando Muhammad Khān.
- April.
 2nd to 3rd ... Tando Muhammad Khān to Jherrick.
 4th to 10th ... Halt at Jherrick.
 11th to 12th . Went in to Karāchi.
 15th ... Started for Abū Road.
 17th to 20th . At Mount Abū.
 22nd to 23rd . At Ajmer.
 24th to 26th . Return to Head-quarters, Poona.
 28th ... Proceeded to Bombay to meet the Director-General.
- June 7th ... Visited Worli Fort near Bombay to advise on its retention as a listed monument.
 13th ... Attended a meeting at Bombay of the Trustees of the Prince of Wales Museum.

NOTE.—I have entered my diary of touring up to June since I shall be retiring in September and this is my last Progress Report.

Assistant Superintendent's Diary.

1909.

- April 1st to 14th ... Engaged in excavation work at Maṇḍor.
 16th ... Reached Junāgaḍh.
 17th to 29th . Halt at Junāgaḍh.
- May 1st ... Returned to Poona.
 2nd to Nov-ember 2nd . At Head-quarters.
- November 3rd ... Left Poona for Nīm-kā-thānā.
 5th to 10th ... Halt at Nīm-kā-thānā.
 12th ... Reached Bairāt.
 13th to 22nd . Halt at Bairāt.
 23rd ... Proceeded to Bhābrū.
 24th to 26th . At Bhābrū.
 28th ... Arrived at Amer.
 29th to ...
- December 5th ... Halt at Amer.
 6th ... Left for Jaipur.
 7th to 14th ... At Jaipur.
 16th to 21st . Halt at Sāngāner.
 22nd ... Reached Chātsū.
 25th to Jan-uary 2nd . Christmas holidays.

1910.

January	6th	... Left Chātsū.
	9th	... Arrived at Ringas.
	11th to 13th	... Halt at Khātū.
	14th	... Proceeded to Rewāsā.
	15th to 17th	... At Rewāsā.
	18th	... Visited Jīṇ-mātā.
	22nd	... Reached Sīkar.
	27th to Feb-	
	ruary 3rd	... Halt at Haras.
February	7th	... Arrived at Raghunāthgaḍh.
	8th to 12th	... At Raghunāthgaḍh.
	14th	... Reached Sakrāl.
	19th	... Proceeded to Khandelā.
	20th to 25th	... Halt at Khandelā.
	26th	... Went to Ajmer.
March	8th	... Broke up Camp and arrived at Phalodī.
	10th to 14th	... Halt at Phalodī.
	15th	... Left for Pāṇḍukhā.
	16th to 19th	... At Pāṇḍukhā.
	20th	... Proceeded to Meḍtā.
	21st to 27th	... Halt at Meḍtā.
	29th to 31st	... At Kekind.

15. I have already stated in last year's report that excavation work, started at Mandor by the Director-General of Archaeology, lasted till about the middle of April 1909 and that I was there to help him.* When the work was brought to a close, I immediately proceeded to Junāgaḍh to prepare estampages of the Aśoka inscription in accordance with the instruction of the Bombay Government, General Department. This brought our touring season of 1908-1909 to an end.

16. We had also been asked to prepare estampages of the Aśoka inscription at Bairāt in the Jaipur State. Our next touring season consequently commenced with a visit to Nīm-kā-ṭhānā, from where we were advised to go to Bairāt. From Nīm-kā-ṭhānā I visited Māvṇḍā and Gaṇesar. At Gaṇesar no object of antiquarian interest was found, and at Māvṇḍā there was nothing to be seen beyond two *Cihatris*.

17. After a rough journey, we reached Bairāt on the 12th of November 1909. Besides the actual work for which we had come here, we were engaged also upon visiting and photographing the ruins at and near Bairāt, an account of which will be found in the descriptive portion of the report. From Bairāt I proceeded to Bhābrū, about twelve miles S. S. W. of it. One of the inscriptions of Aśoka has been called the Bhābrā Edict. Bhābrā here is no doubt a mistake for Bhābrū. I made a very careful search at this place but did not find antiquarian remains of any sort. I am, therefore, convinced that Cunningham is right in calling it a Bairāt edict and supposing that it was originally on the Bijak-pahāḍ there.

18. From Bhābrū I went to Āmer. This was a much better road to go to Bairāt than the one running from Nīm-kā-ṭhānā which I had been advised to take. Another good road to go there, I was told by the people, was the one passing by Ghāzi-kā-ṭhānā to Alwar. From Āmer I proceeded to Jaipur. Here places of antiquarian interest such as Galtā, Geḥtor, etc., were visited. I also inspected some old sculptures stored in the Museum and the Resident's garden. I was also able to consult some antiquarians here and prepare a list of antiquarian remains for the Jaipur State, the list that we were supplied with being in every way inaccurate and incomplete. I left Jaipur for Sāngāner, where Singhi's temple was photographed. There

* The following notes on his diary are by Mr. D. R. Bhāndārkar.

are other objects at Sāngāner of local interest, such as Dādūpanthī temple and the image of Sāngā Bābā and so forth, but beyond cursorily glancing over these we did not work. We then proceeded to Chātsū, which was unfortunately plague-stricken when we were there. Still we received as much help as it was possible for the local authorities to give.

Chatsu.

19. Soon after the Christmas holidays I turned to the western part of the Jaipur territory and explored the Śekhāvāṭī province. Khātū had once been famous for the temple of Śyāmji, but, beyond a few sculptures stuck in the walls of a *Masjid* here, no trace of it now remains. At Rewāsā similarly there were found two modern temples wherein materials from ancient fanes had been used. One *Chhatrī* built by a Vanjārā and lying outside the village close beside a well is particularly interesting. The pillars certainly originally belonged to some tenth century temple. Probably they were brought from Jīn-mātā, which is only six miles distant from it. This last temple is doubtless of this period, but no pillars of the size of these Rewāsā *Chhatrī* were found here. Here some inscriptions were found which are important for the history of the imperial Chāhamāna dynasty.

Khātu, Rewasa Jin-mata.

20. From Rewāsā I proceeded to Sikar on my way to Haras. Haras is 8 miles from Sikar; and on a lofty hill near this village are no less than three temples. One of these only is ancient, that which is locally known as the temple of Mahādeva. The remaining two are partially built of the materials of this ruined temple.

Haras.

21. At Raghunāthgadh one ancient temple was discovered. From here Lohāgal, one of the most sacred places in Śekhāvāṭī, was visited. From Raghunāthgadh I proceeded to Śakrāī, which is another place of sanctity in this province. Here I found two old inscriptions and one ancient temple.

Ragunathgadh.

Sakral.

22. Khandelā was the next place we went to. I had heard a great deal about it while touring in Śekhāvāṭī and also while I was at Jaipur. But I was somewhat disappointed. Because beyond a few old sculptures here and there scattered or stuck up into the walls of wells, no ancient building of any kind was found. This disappointment was, however, lessened when I visited a 12th century temple of Sāladdipurā four miles distant.

Khandela.

23. This brought my touring in the Jaipur State to a close, and I broke up my camp in order to go to the Jodhpur State. In the meanwhile I seized an opportunity to visit Ajmer to see whether any new inscription stones had been brought in the Museum. Till the beginning of March when I was there, there were only three new inscriptions. Two of these were found at Pushkar and the third at some place in the Bharatpur State.

Ajmer.

24. My tour in the Jodhpur State began with Phalodī in the Meḍtā District. Here we were engaged in photographing two old temples and copying inscriptions therein. From here the adjoining villages of Roḷ and Jhālāvādī were visited. From Phalodī I proceeded to Pāṇḍukhā, where impressions of an inscription in an old well were taken. We next went to Meḍtā. This was no doubt like Khandelā, an old place, but no old structure now exists beyond a few sculptures here and there. Meḍtā, however, abounds with Mahomedan buildings. From Meḍtā we proceeded to Kekind.

Phalodi.

Panduka.

25. Here were found an old Hindu temple of the 10th century and a Jaina temple of about the 15th century. The Hindu temple is particularly interesting. It is no doubt now dedicated to Nilakanṭha-Mahādeva, but appears originally to have been one of some goddess, most probably Kṛishṇakroḍā.

Kekind.

Photographs taken during 1909-1910.

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3293	.....	Negative of painting of Col. Tod and his Papdit	8½ × 6½
3294	Bijapur	Ibrāhim Rauza, façade, south end of mosque	6½ × 4½
3295	Do.	Do. general view of tomb	"
3296	Do.	Do. do. perforated window in west end of north verandah	"
3297	Do.	Do. do. interior of tomb chamber	"
3298	Do.	The Dakkani <i>Idgāh</i>	"
3299	Do.	Asār Mahāl, painting on wall, nearest window on north wall	"
3300	Do.	Do. do. on east side in north wall	"
3301	Do.	Do. do. on west side of door in north wall	"
3302	Do.	Do. do. on west end of north wall	"
3303	Do.	Do. do. on west end of south wall	"
3304	Do.	Do. do. on east face of recess in south wall	"
3305	Do.	Museum, blue and white jar	"
3306	Do.	Do. do. other side	"
3307	Do.	Do. a second blue and white jar	"
3308	Do.	Do. persian inscribed stone	"
3309	Do.	Joḡ Gumbaz from north-east	"
3310	Do.	Do. Baobab tree near the	"
3311	Do.	Broken vault at east end of Taj Bāvaḍi façade	"
3312	Do.	Kishwar Khān's unfinished tomb	"
3313	Do.	Ārkillā walls, south-west bastion	"
3314	Do.	Do. south-east bastion at entrance	"
3315	Do.	Do. south-west entrance gate-way	"
3316	Do.	Ogee archway of the old mint	"
3317	Do.	Bukhāri <i>maṣjid</i>	"
3318	Do.	Ali Adil Shāh's tomb, south-east corner	"
3319	Do.	Karim-ud-din's mosque in the Ārkillā	"
3320	Do.	Do. do. the principal <i>mīhrāb</i>	"
3321	Do.	Do. do. pillars in the mosque	"
3322	Do.	The Rangī <i>maṣjid</i> (216)	"
3323	Do.	Ceiling of vaulting (looking up) of building in front of last	"
3324	Do.	Pillar and pendentives in mosque No. 213	"
3325	Do.	Jala <i>mandir</i> in front of Sat Manjli from north-west	"
3326	Paṭṭadakal	Temple of Saṅgameśvara, from south-west	"
3327	Do.	Do. do. from north-east	"
3328	Do.	Do. do. pillars of hall	"
3329	Do.	Do. do. shrine doorway	"
3330	Do.	Temples of Mallikārjuna and Kāśivīśvanātha	"
3331	Do.	Do. do. south side	"
3332	Do.	Do. do. wall panels on south side	"
3333	Do.	Do. do. Lakulīśa panel on south side, west end	"
3334	Do.	Do. do. pillars in the great hall	"
3335	Do.	Do. do. central aisle and shrine doorway	"
3336	Do.	Do. do. Tāṇḍava sculpture on front of <i>śikhara</i>	"
3337	Do.	Temple of Kāśivīśvanātha, front door and pillars within	"
3338	Do.	Do. Virūpāksha, north side of porch and hall	"
3339	Do.	Do. do. north side of shrine and <i>śikhara</i>	"
3340	Do.	Do. do. roof mouldings and gargoyle on north side	"
3341	Do.	Do. do. Ardhanārīśvara panel on north wall	"
3342	Do.	Do. do. two windows and dancing sculpture on north wall	"
3343	Do.	Do. of Gaḷaganātha from south-east	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3344	Paṭṭadakal	... Temples of Virūpāksha, Saṅgameśvara and Galaga- nātha ...	6½ × 4½
3345	Do.	... Temple of Pāpanātha from south-east ...	"
3346	Do.	... Do. do. north-west corner ...	"
3347	Do.	... Do. do. north side, east end ...	"
3348	Do.	... Do. do. śikhara from south-east ...	"
3349	Do.	... Do. do. front or east porch ...	"
3350	Do.	... Do. do. two front pillars of front porch ...	"
3351	Do.	... Do. do. sculptured beam in hall ...	"
3352	Do.	... Do. do. interior of eastern hall ...	"
3353	Do.	... Temple of Kāṣṭhīśvara ...	"
3354	Do.	... Do. do. shrine and door-way ...	"
3355	Do.	... Jaina temple at Mission, outside village on west, from south-east...	"
3356	Do.	... Do. do. from south-west ...	"
3357	Do.	... Do. do. shrine door ...	"
3358	Do.	... Do. do. from elephant beside hall door ...	"
3359	Do.	... Temple of Mallikārjuna, sculpture on pillars in hall ...	3½ × 3½
3360	Do.	... Do. do. do. ...	"
3361	Do.	... Do. do. do. ...	"
3362	Do.	... Do. do. do. ...	"
3363	Do.	... Do. do. do. ...	"
3364	Do.	... Do. do. do. ...	"
3365	Do.	... Do. do. do. ...	"
3366	Do.	... Do. do. do. ...	"
3367	Do.	... Do. do. do. ...	"
3368	Do.	... Do. do. do. ...	"
3369	Do.	... Do. do. do. ...	"
3370	Do.	... Do. do. do. ...	"
3371	Do.	... Do. do. do. ...	"
3372	Do.	... Do. do. do. ...	"
3373	Do.	... Do. do. do. ...	6½ × 4½
3374	Bādāmi	... Temple on north side of tank, sculpture on roof ...	Film
3375	Do.	... Lakulīśa in temple behind Bhūtanātha ...	3½ × 3½
3376	Do.	... Images on rock behind Bhūtanātha ...	"
3377	Do.	... Seated image in cavern ...	"
3378	Hāveri	... Temple of Siddheśvara, from the south-west ...	6½ × 4½
3379	Do.	... Do. do. south side of shrine and hall ...	"
3380	Do.	... Do. do. south side of shrine only ...	"
3381	Do.	... Do. do. south side of shrine, panels ...	"
3382	Do.	... Do. do. south side of shrine, panels at west end ...	"
3383	Do.	... Do. do. image on front of śikhara ...	"
3384	Do.	... Do. do. pillars in open hall ...	"
3385	Do.	... Do. do. part of lotus ceiling in south side of hall ...	"
3386	Do.	... Do. do. image of Śiva and Pārvatī ...	"
3387	Do.	... Do. do. seated image holding <i>Linga</i> ...	"
3388	Do.	... Do. do. pair of Nāga figures with tails intertwined ...	"
3389	Do.	... Do. do. Mahiśāsurmardini image ...	"
3390	Do.	... Do. do. image of Sūrya without boots ...	"
3391	Do.	... Do. do. image of Narasiṃha ...	"
3392	Do.	... Do. do. three inscription slabs in front of temple ...	"
3393	Do.	... Do. do. one inscription slab in front ...	"
3394	Do.	... Do. do. <i>Saptamātṛī</i> slab built in well ...	"
3395	Bankāpur	... Temple in fort, from south-west ...	"
3396	Do.	... Do. do. porch on south side of closed hall ...	"
3397	Do.	... Do. do. door-way in south porch ...	"
3398	Do.	... Do. do. do. moulding of jamb... ..	"
3399	Do.	... Do. do. do. pillars in hall ...	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
8400	Bankapur ...	Temple in fort, pillars between two halls, south side ...	6½ × 4½
3401	Do. ...	Do. do. north side ...	"
3402	Do. ...	Do. under side of cornice ...	"
3403	Do. ...	Do. quarter of ceiling in closed hall ...	"
3404	Do. ...	Do. single lotus ceiling in closed hall ...	"
3405	Do. ...	Do. pillar in closed hall ...	"
3406	Do. ...	Do. ceiling slab lying outside ...	"
3407	Do. ...	Doorway of Panch Malkappa Bāvadī ...	"
3408	Do. ...	Two knotted snakes from do. ...	8½ × 3½
3409	Do. ...	Square knotted snake ceiling from Bāvadī ...	"
3410	Unkal ...	Temple of Chandramaulīvara from south-east ...	6½ × 4½
3411	Do. ...	Do. do. portion of parapet wall at south-east corner...	"
3412	Do. ...	Do. do. portion of walls south side, west end ...	"
3413	Do. ...	Do. do. perforated panel on south side of west door-way ...	"
3414	Belgaum ...	Jaina temple in fort, close to Commissariat yard, east side of <i>mandapa</i> ...	"
3415	Do. ...	Do. do. east side of shrine ...	"
3416	Do. ...	Do. do. west side of ante-chamber door-way ...	"
3417	Do. ...	Do. do. east side of ante-chamber door-way ...	"
3418	Do. ...	Do. do. on north-east of last front of temple facing south ...	"
3419	Do. ...	Jaina temple, portion of façade ...	"
3420	Do. ...	Brahmanical temple in fort, general view ...	"
3421	Do. ...	Do. do. sculpture above ante-chamber door ...	"
3422	Do. ...	Do. do. pillar in hall ...	"
3423	Gokāk Falls ...	Image of Sūrya at big temple on south side of Falls ...	"
3424	Do. ...	Big temple on south side of Falls, from S.-W. ...	"
3425	Do. ...	Image of <i>Trimūrti</i> from small temple on north of Falls.	"
3426	Do. ...	Portion of ceiling from do. do. ...	"
3427	Do. ...	Dolman from Konnur group ...	"
3428	Mīrpur-Khās ...	Buddhist <i>stūpa</i> , general view from south side at beginning of excavation ...	"
3429	Do. ...	Do. general view from north-east (in two negatives) ...	"
3430	Do. ...	Do. general view from north-east after excavation (one negative) after removal of image ...	"
3431	Do. ...	Do. general view from north-west ...	"
3432	Do. ...	Do. general view from north-east after excavation before removal of images.	"
3433	Do. ...	Do. basement mouldings at north-east corner ...	"
3434	Do. ...	Do. general view showing panels larger ...	"
3435	Do. ...	Do. Buddha image, south niche on east side ...	"
3436	Do. ...	Do. do. east niche, on north side ...	"
3437	Do. ...	Do. do. middle niche, on north side ...	"
3438	Do. ...	Do. do. west niche on north side ...	"
3439	Do. ...	Do. do. before being cleaned ...	"
3440	Do. ...	Do. do. south wall partly excavated ...	"
3441	Do. ...	Do. do. north end of west wall ...	"

Serial Number.	Locality.	Title of Photograph.			Size of Negative.
3442	Mirpur-Khās ...	Buddhist <i>stūpa</i> ,	three shrines in west wall from south-west ...	...	6½ × 4½
3443	Do. ...	Do.	middle and south shrines showing fragment of arch ...	...	"
3444	Do. ...	Do.	do. do.	...	"
3445	Do. ...	Do.	small Buddha image on west wall	...	"
3446	Do. ...	Do.	votive tablet in unburnt clay with Buddha in witness attitude ...	...	"
3447	Do. ...	Do.	votive tablet in unburnt clay with Buddha in teaching attitude ...	...	"
3448	Do. ...	Do.	votive tablet in unburnt clay with <i>stūpas</i> ...	...	"
3449	Do. ...	Do.	votive tablets in unburnt clay, small size ...	...	"
3450	Do. ...	Do.	the relics magnified	...	"
3451	Do. ...	Do.	relics, reliquary and accompani-ments ...	...	"
3452	Do. ...	Do.	head of image in south niche on east wall ...	...	"
3453	Do. ...	Do.	image found in the middle shrine ...	...	"
3454	Do. ...	Do.	3 images ...	...	"
3455	Do. ...	Do.	6 terra-cotta bricks	...	"
3456	Do. ...	Do.	relic chamber and coffer	...	"
3457	Tando Muham-mad Khān.	<i>Stūpa</i> 6 miles to north, from north-east ...	...	...	"
3458	Do. ...	Do.	do. south-east ...	...	"
3459	Do. ...	Do.	do. south-west ...	...	"
3460	Do. ...	Remains of <i>stūpa</i> on hill two miles north-west of last ...	...	...	"
3461	Do. ...	Do.	do. do. bricks from same.	...	"
3462	Jherrick ...	Tomb 4 miles south of town	...	...	"
3463	Do. ...	Group of ruined tombs at same place	...	...	"
3464	Do. ...	Tombstone at same place, in tiers	...	...	"
3465	Do. ...	Do. single upright stone	...	...	"
3466	Do. ...	Door of tomb (No. 3462)	...	...	"
3467	Do. ...	Tomb No. 3462 and mosque in front and graveyard	...	...	"
3468	Karāchi ...	Image of Brahmā in Museum (found near Mirpur-Khās),	full front ...	...	"
3469	Do. ...	Do.	do. left side ...	...	"
3470	Do. ...	Do.	do. right side ...	...	"
3471	Do. ...	Do.	do. the back ...	...	"
3472	Do. ...	Do.	do. head ...	...	"
3473	Do. ...	Marble door jamb in Museum (from Nagar Parkar)	...	...	"
3474	Māvṇā ...	Two <i>chhatris</i> ...	...	...	"
3475	Bairāt ...	Temple of Pārśvanatha, ceiling from	...	...	8½ × 6½
3476	Do. ...	General view of Bhīmsen-ki-ḍungri	...	...	"
3477	Do. ...	Aśoka's inscription rock	...	...	6½ × 4½
3478	Do. ...	Old brick temple to north-east of Bhīmsen-ki-ḍungri ...	...	...	"
3479	Do. ...	Bijak Pahād, general view of trench	...	...	8½ × 6½
3480	Do. ...	Do. general view of platform and square chamber ...	...	...	"
3481	Do. ...	Do. general view of <i>top-like</i> rock	...	...	6½ × 4½
3482	Amer ...	Temple of Lālsāh, view from north-east	...	...	8½ × 6½
3483	Do. ...	Do. doorway outside	...	...	6½ × 4½
3484	Do. ...	Do. another doorway outside	...	...	"
3485	Do. ...	Do. image of Kārtikeya in a niche outside ...	...	...	4½ × 3½
3486	Do. ...	Temple of Jagatsravanji, general view from east	...	...	8½ × 6½
3487	Do. ...	Do. Garuḍa pavilion	...	...	"
3488	Do. ...	Do. two pillars from	...	...	6½ × 4½
3489	Do. ...	Do. image of Śitalādevī	...	...	"
3490	Do. ...	General view of <i>Chhatris</i> of the royal family	...	...	"
3491	Do. ...	Palace, view of the entrance	...	...	8½ × 6½
3492	Do. ...	Do. interior of <i>Diwān-i-Khās</i>	...	...	"
3493	Sāngāner ...	Singhji's temple, central shrine	...	...	"
3494	Do. ...	Do. doorway from	...	...	6½ × 4½

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3495	Chātsū	... <i>Chhatri</i> near the temple of Bāmanji ...	6½ × 4½
3496	Do.	... Old miniature shrine ...	4½ × 3½
3497	Do.	... Image of Gaṇapati ...	6½ × 4½
3498	S'iv-dungar	... Temple of Śiva ...	6½ × 4½
3499	Do.	... Do. Jaina pillar ...	8½ × 6½
3500	Khāṭū	... Back view of <i>masjid</i> with odd sculptures ...	6½ × 4½
3501	Do.	... Sculptured stone in <i>masjid</i> ...	4½ × 3½
3502	Rewāsā	... <i>Chhatri</i> of Vanjāris near Uparlā-kuvā ...	6½ × 4½
3503	Do.	... Two old pillars in the temple of Kalyānji ...	4½ × 3½
3504	Do.	... General view of Hiraṇ <i>chhatri</i> from north-west ...	4½ × 3½
3505	Jip-mātā	... Temple of <i>Mātā</i> , pillars of <i>sabhā-maṇḍapa</i> from south-west ...	8½ × 6½
3506	Do.	... Do. do. do. from south-east ...	"
3507	Do.	... Do. do. do. back view from north-east ...	6½ × 4½
3508	Harasnāth	... General view of ruins from north ...	8½ × 6½
3509	Do.	... Do. and sculptures from north-east ...	"
3510	Do.	... Do. from south-east ...	6½ × 4½
3511	Do.	... Temple of Mahādeva, shrine door ...	"
3512	Do.	... Do. interior ...	8½ × 6½
3513	Do.	... Do. outside porch ...	"
3514	Do.	... Do. general view from south-east ...	"
3515	Do.	... Temple of Bhairava, two pillars near the entrance ...	6½ × 4½
3516	Do.	... Do. image of eighteen-handed goddess ...	"
3517	Do.	... Do. chamber now used as cooking room ...	"
3518	Do.	... Temple of Śivji, south wall, Sūrya and other sculptures ...	"
3519	Do.	... Do. fathoming of <i>liṅga</i> ...	"
3520	Do.	... Do. two colossal images resting on north wall ...	8½ × 6½
3521	Do.	... Colossal images stacked together behind same temple ...	"
3522	Do.	... Lower half of a colossal image ...	6½ × 4½
3523	Do.	... Image of Revanta ...	"
3524	Do.	... Image of Śiva and Pārvatī ...	"
3525	Do.	... <i>Kīrti-mukha</i> ...	4½ × 3½
3526	Raghunāthgaḍh	... Temple of Mahādeva ...	8½ × 6½
3527	Do.	... Image of Mahishāsūramardinī ...	6½ × 4½
3528	Sakrāi	... Pillar in the temple of Śakambharī ...	"
3529	Khaṇḍelā	... Śrāvḡi's temple ...	8½ × 6½
3530	Do.	... Temple of Khaṇḍeśvara, <i>sabhā-maṇḍapa</i> ...	"
3531	Do.	... Sonagrā <i>bārdī</i> ...	"
3532	Do.	... Sculptures in Ulāvālā <i>kuvā</i> ...	6½ × 4½
3533	Do.	... Munji's temple, image of Kubera ...	4½ × 3½
3534	Do.	... Do. image of Śeṣhaśāyi ...	"
3535	Do.	... Image of <i>Mātā</i> near Narsingji's temple ...	"
3536	Do.	... Sculpture from <i>Pancho-ki-thāi</i> ...	"
3537	Do.	... Sculpture from temple of Kisandevji ...	"
3538	Saladdipurā	... Temple of Sobhalde, view from south ...	8½ × 6½
3539	Do.	... Do. view from north ...	6½ × 4½
3540	Do.	... Do. view of <i>śikhara</i> ...	8½ × 6½
3541	Phalodī	... Temple of Jwālāmukhī, back view ...	"
3542	Do.	... Temple of Brahmāṇī, western wall ...	"
3543	Do.	... Do. image of Varāha in southern wall ...	4½ × 3½
3544	Do.	... Do. image of Narasiṃha in northern wall ...	"
3545	Do.	... <i>Torana</i> in front of same, view from north-west ...	8½ × 6½
3546	Do.	... Do. view from east ...	"
3547	Do.	... Loose sculptures in walled enclosure of same temple ...	6½ × 4½
3548	Do.	... Temple of Pārsvanātha, general view ...	8½ × 6½
3549	Do.	... Do. sculpture of <i>Nandiśvara-dvīpa</i> ...	6½ × 4½
3550	Do.	... Do. sculpture of <i>Samavasaraṇa</i> ...	"
3551	Meḍtā	... Lakshmi's temple, two pillars in the outhouse ...	8½ × 6½
3552	Do.	... Do. loose sculptures from ...	6½ × 4½
3553	Do.	... Do. image of Narasiṃha ...	4½ × 3½
3554	Dholerā	... <i>Tirthamb</i> with inscription on ...	"

Serial Number.	Locality.	Title of Photograph.			Size of Negative.
3555	Kekind	...	Temple of Nilakanṭha Mahādeva,	general view from south-east ...	8½ × 6½
3556	Do.	...	Do.	do. view from north-west ...	"
3557	Do.	...	Do.	do. northern shrine wall.	"
3558	Do.	...	Do.	do. western frieze, portion of <i>sabhā-maṇḍapa</i> ...	"
3559	Do.	...	Do.	do. northern frieze, portion of <i>sabhā-maṇḍapa</i> ...	"
3560	Do.	...	Do.	do. two pillars from <i>sabhā-maṇḍapa</i> ...	6½ × 4½
3561	Do.	...	Do.	do. image of Yaśodā and Kṛishṇa in <i>sabhā-maṇḍapa</i> ...	"
3562	Do.	...	Temple of Pārśvanātha,	general view from north-east ...	8½ × 6½
3563	Do.	...	Do.	ceiling of <i>sabhā-maṇḍapa</i> ...	"
3564	Bhavāl	...	Temple of Mātā,	front view ...	6½ × 4½
3565	Do.	...	Do.	image of Mahishāsura-mardini ...	4½ × 3½
3566	Do.	...	Composite figure in back niche ...	...	6½ × 4½
3567	Bitan	...	Tirthambs on Bādal talāv	...	...
3568	Khavāspurā	...	Temple of Mahādeva,	front view ...	4½ × 3½
3569	Chokḍi	...	Image of Bhūteśvara Mahādeva	...	...
3570	Do.	...	Image of Pārvatī	...	8½ × 6½
3571	Khāngṭā	...	Old well,	general view ...	...
3572	Bhūṇḍānā	...	Temple of Mahādeva,	general view from south-west ...	"
3573	Do.	...	Do.	north shrine wall ...	6½ × 4½
3574	Do.	...	Image of Buddha in back niche of same	...	...

Inscriptions copied during 1909-1910.

Serial Number.	Place.	Position of Inscription.		
2491	Bādāmi	...	On top of flat rock behind Bhūtanātha temple near the large <i>kunḍa</i> .	
2492	Do.	...	Bhūtanātha temple, on pillar in <i>maṇḍapa</i> .	
2493	Do.	...	Do. on shrine wall, outside.	
2494	Do.	...	Over the image of Viṣṇu on rock behind Bhūtanātha temple.	
2495	Do.	...	Below the image of Viṣṇu do. do.	
2496	Do.	...	Over the image of Śiva do. do.	
2497	Do.	...	Below the image of Brahmā do. do.	
2498	Do.	...	Over the image of Mahishāsura-mardini do.	
2499	Do.	...	Below Jaina images 10 in number do. do.	
2500	Do.	...	Over the image of Narasiṃha do. do.	
2501	Paṭṭadakal	...	Temple of Pāpanātha, one lot of 34 impressions (names of images in niches on walls, outside).	
2502	Do.	...	Do. inside, on north wall (one lot of 2 impressions).	
2503	Paṭṭadakal	...	Do. one lot of 12 impressions of inscriptions in the east porch.	
2504	Do.	...	Do. on north wall, outside, of 2nd <i>maṇḍapa</i> .	
2505	Do.	...	Temple of Mallikārjuna, one on pillar and one near the image of Narasiṃha on pillar.	
2506	Bairāt	...	Temple of Pārśvanātha, on the south side wall of.	
2507	Āmer	...	Temple of Sūrya, on pillar.	
2508	Chāṭsū	...	In the ruined temple of Raghunāthji on Golerāv talāv.	
2509	Jiṇ-Mātā	...	On a pillar in temple of Jiṇ-Mātā.	
2510	Do.	...	2nd pillar do.	
2511	Do.	...	3rd pillar do.	
2512	Do.	...	4th pillar do.	
2513	Do.	...	Do. 2nd side, do.	

Serial Number.	Place.	Position of Inscription.
2514	Harasnāth	... Slab lying in temple of Mahādeva.
2515	Do.	... On left side pillar (at its bottom), near the shrine door on do.
2516	Raghuuāthgaḍh	... On a <i>tīrthambā</i>
2517	Sakrāī	... In the corridor of the front entrance of the temple of Śākambhari.
2518	Do.	... On the north wall of the shrine of the same temple.
2519	Ajmer	... In the Rājputānā Museum.
2520	Do.	... Do.
2521	Do.	... Do.
2522	Phalodī	... In the temple of Brahmāṇī Mātā.
2523	Pāṇḍukhā	... Stone lying near well
2524	Mediā	... On a jamb near Sojatiyā Gate.
2525	Dholerā	... On a <i>tīrthambā</i> near well.
2526	Kekind	... In the temple of Pārśvanātha.
2527	Do.	... On left side pillar of porch of the temple of Nīlakaṇṭha-Mahādeva.
2528	Do.	... On another left-side pillar of porch of the same temple.
2529	Do.	... On right-side pillar of porch of the same temple.
2530	Do.	... On right-side pillar of arch in same temple.
2531	Do.	... On left do. do. do.
2532	Bankāpur	... Persian inscription over <i>mīhrāb</i> in the <i>maḥjīd</i> in fort.

List of Drawings made during 1909-1910.

Serial Number.	Place.	Title of Drawing.
1345	Brāhmaṇābād (Sind).	Coloured drawing of glass bowl excavated at.
1346	Brāhmaṇābād (Sind).	Coloured drawing of pottery excavated at.
1347	Bādāmi	... Plan of Bhūtanātha temple.
1348	Paṭṭadakṣ	... Plan of Mallikārjuna temple.
1349	Bankāpur	... Ceiling slab and cornice from the Arvattu-khambad <i>basti</i> temple in the fort.
1350	Mīrpūr-Khās	... Plan of Buddhist <i>stūpa</i> and section of wall of.
1351	Do.	... Elevation of Buddhist <i>stūpa</i> north wall and details.
1352	Do.	... Elevation of central niche on north wall of Buddhist <i>stūpa</i> and plan of an excavation.
1353	Do.	... Plan of all mounds around the Buddhist <i>stūpa</i> .
1354	Do.	... Map of Rājputānā.

III—CONSERVATION: BOMBAY.

26. The following is a statement of conservation works carried out in the Bombay Presidency during the financial year 1909-1910. It is compiled from the lists received from the Divisional Superintending Engineers and the Examiner, Public Works Accounts, Bombay.

Northern Division.

Presidency—

	Rs.	a.	p.
Bombay, maintenance of and repairs to the caves and piers, Elephanta	2,097	1	4
Do. special repairs to the Custodian's quarters	198	0	0
Do. ordinary repairs to do.	74	11	0
Do. special repairs to the Assistant Custodian's do.	84	4	0
Do. ordinary repairs to do.	11	0	0
Do. do. repairs to police <i>chauki</i> and watchman's quarters, Elephanta	...	...	...
Do. † special repairs to caves, Elephanta	10	0	0
Do. re-erecting the railing to the landing pier, Elephanta	348	7	10
Do. * demarcating Government land attached to the caves, Elephanta.	2,103	4	0
Do. preparation for the visit of the Viceregal party to the Caves, Elephanta	50	0	0
...	144	15	8

Carried over ... 5,121 11 10

* Omitted in the Superintending Engineer's list.

† Omitted in the Examiner's list.

	Rs.	a.	p.
Brought over ...	5,121	11	10
Kairā and Panch Mahāls District—			
Champāner, maintaining watchman for the Jāmi masjid ...	104	0	0
Do. special repairs to the Kevdā masjid ...	57	0	0
Do. special repairs to Jāmi masjid ...	2,758	0	0
Do. special repairs to old walls surrounding the village ...	148	0	0
Kapaḍvanj—Building a parapet and railing round the <i>kuṇḍa</i> ...	823	5	5
Broach District—			
Broach, special repairs to the Jāmi masjid ...	1,968	13	0
Do. erecting memorial tablets on the building of historical interest ...	2	5	0
Ahmedābād District—			
Ahmedābād, repairs to Dādā (Bāi) Harir's well ...	19	5	1
Do. restoring a portion of parapet wall over the Bhadar En- trance gate ...	79	15	3
Do. dismantling and rebuilding the south wall of the <i>harem</i> building, Sarkhej ...	1,778	9	4
Do. repairs to the west wing of the old ruined palace, Sarkhej ...	1,699	9	10
Do. repairs to the Malik-Isan-ul-Mulk's mosque ...	1,017	0	5
Do. repairs to Sayyid Usmān's mosque ...	1,199	10	6
Do. current repairs to Archæological buildings ...	994	10	3
Do. maintaining watchman for Archæological buildings ...	156	0	0

Central Division.

Poona District—			
Kārli, maintenance of and repairs to Caves ...	550	0	0
* Koregāon, repairs to the monument ...	53	11	10
Nāsik District—			
Nāsik, maintenance of and repairs to the Pāṇḍu <i>Lenā</i> Caves ...	141	0	0
West Khāndesh District—			
Balsāpā, pay of the caretaker for the temples ...	11	15	2

Southern Division.

Bijāpur District—			
Bijāpur, conveying inscription stones from Nalatvād to Museum ...	49	0	0
Do. providing lamp stands for certain old buildings ...	136	0	0
Do. providing railing round the Sikandar Adil Shāh's tomb ...	300	0	0
Do. providing sundries to the Archæological buildings ...	50	0	0
Do. special repairs to Jalmandir ...	1,578	0	0
Do. special repairs to the roof of the Asār Mahāl ...	2,643	0	0
Do. demolishing and rebuilding the roof of the Mazzantine gallery of the Ibrāhim Rauza ...	2,886	0	0
Do. experimenting with a method of preserving the remaining cornices of the mosque of the Ibrāhim Rauza ...	215	0	0
Do. renewing the great curtain in front of the <i>mīhrāb</i> of the Jāmi masjid ...	113	0	0
† Do. current repairs to the Nagarkhānā (Museum) ...	49	0	0
* Do. constructing Trophy ...	50	11	3
Do. current repairs to Archæological buildings ...	998	1	7
† Do. pay of caretaker of the Museum ...	120	0	0
Bādāmī, pay of the caretaker for the caves ...	72	0	0
Dhārwar District—			
Gadag, repairs to the temple of Sarasvatī ...	983	0	0
Do. repairs to the temple of Someśvara ...	75	10	0
Hāveri, Repairs to the temple of Siddheśvara ...	35	4	6
Bankāpur, repairs to the temple of Nagareśvara ...	17	12	0
Lakkunḍi, repairs to the temple of Kāśivīśveśvara ...	47	2	8
Do. repairs to the temple of Nameśvara ...	50	8	2
Halekoṭi, repairs to the temple of Virabhadra in Hāngal <i>tāluka</i> ...	32	12	0
Unkal, repairs to the Four-porched temple ...	25	0	0
Dambal, repairs to the temple of Dodḍa Basavāgnā ...	59	6	8
Chavḍapur, repairs to the temple of Mukteśvara ...	19	14	0
Carried over ...	29,290	13	9

* Omitted in the Superintending Engineer's list.

† Omitted in the Examiner's list.

	Rs.	a.	p.
Brought over ...	29,290	13	9
Sātārā District—			
* Sātārā, rebuilding a fallen retaining wall on the Hill Fort Road,			
Sātārā ...	176	6	9
Do. repairs to the Hill Fort Road, Sātārā ...	293	1	8
Ratnāgiri District—			
Harnaī, special repairs to the Suvarnadurg Fort ...	343	6	9
Mālvan, removing vegetation from the walls of the Sindhudurg Fort ...	64	5	0
Vijaydurg, special repairs to the Fort wall ...	38	13	5
Dābhol, repairs to the mosque ...	3	9	0
Kolābā District—			
Revadandā, conserving the ruins in the old Portuguese Fort ...	876	3	3
Do. repairing a large hole in the Fort wall ...	1,270	7	8
Kārwar District—			
* Bhaṭkal, repairs to tomb slabs ...	2	2	9

Indus Left Bank Division.

Hyderābād District—			
Rukan, repairs to the Buddhist <i>stūpa</i> ...	29	0	0
Hyderābād, repairs to the tomb of Ghulām Shāh Kalhorā ...	5	0	0
Do. pay of the caretaker for the tomb of Ghulām Shāh Kalhorā .	42	0	0
Do. repairs to the tomb of Ghulām Nabi Kalhorā ...	20	0	0
Do. pay of the caretaker for the tomb of Ghulām Nabi Kalhorā .	42	0	0
Do. Ordinary repairs to monument ...	2	8	0
* Moro, repairs to the tomb of Nūr Muhāmmad Kalhorā ...	25	0	0

Indus Right Bank Division.

Karāchi Canals District—			
Tattā, repairs to the Dabgir mosque ...	713	0	0
Do. repairs to the tomb of Nawāb Isākhan ...	486	0	0
Do. maintenance of a caretaker for the Archæological buildings on the Makli Hill ...	125	3	4
*Karāchi, repairs to Napier obelisk Detention Camp, Kiāmāri ...	20	12	0
*Miānī, repairs to the monument ...	69	4	4
*Dabb, repairs to the monument ...	8	13	3
Total ...	33,950	14	11

27. The Executive Engineer, Nāsik District, sent an inspection report to the Superintending Engineer, Central Division, a copy of which has been forwarded to my office, together with the list of conservation works carried out during the year 1909-10. The report is as follows:—

"I have inspected the following archæological buildings during 1909-10 on the date shown against each—

- (1) Ankai Caves at Yeola ... 21st December 1909.
- (2) Temple of Gondesvara at Sinnar ... 12th June 1910.
- (3) Hemadpanti temple of Mahadev at Jhodga... 25th October 1909.

I describe briefly below the result of my inspection regarding the buildings.

Item 1.—The caves are in fair order but very dirty. Certain smearing of red paint should be stopped and the Collector of Nāsik has been written to to warn the village officers accordingly. Provision for a chaukidar seems necessary and the same will be made in the C. R. estimate. A sum of Rs. 120 (approximate) as provided for in the list sent to you with this office No. 8158 of 20th October 1909 will be required for repairs to the caves and the same has been included in the present statement.

Item 2.—The temple is in fair order. If there are no funds available for restoration, it is suggested that the scaffolding already erected should be

* Omitted in the Superintending Engineer's list.

removed as it is very unsightly. A sum of Rs. 25 (approximately) will be required for the purpose.

Item 3.—The plinth of the temple requires protection at once as it is made of rough stones which were evidently protected formerly. As they are now unprotected the building is collapsing on the east and shows signs of danger of collapse on the south and east. Three lintels are cracked. The one over the main entrance being badly cracked and it is at present propped up with a wooden post.

This post, I think, ought to be replaced by a stone column which should be of the same design as the other two stone pillars at the entrance.

An estimate for Rs. 4,900 (approximate) for special repairs to the temple is in hand and will be sent in due course.

In addition to the inclusion of above works in the present statement I have included the following two works which remain to be inspected during the current year.

(1) Pandu Lena Caves.

(2) Aeshwar temple at Sinnar.

The amount shown against Item (1) is the same as is usually spent on account of maintaining it.

For Aeshwar temple, the amount is the same as has been shown in the statement sent with this office No. 6158, dated 20th October 1909."

28. The inspection report by the Executive Engineer, Northern Hyderabad Canals District, to the Superintending Engineer, Indus Left Bank Division, is as follows:—

Inspection Report, Sind. "Buddhist Stupa at Thul Mir Rukan.—Inspected by Mr. Tilumal Kubchand, Sub-Engineer, on 3rd January and 8th February 1910. The Stupa is in good state. Repairs were carried out during the last year ending 31st March 1910, which consisted of cement pointing to the platform where necessary and removing *kalar* eaten bricks.

"The tomb of Nur Mahomed Kalhora at Kuba, seven miles north-east of Daulatpur in the Moro Taluka.—Inspected by Mr. Tilumal Kubchand, Sub-Engineer, on the 18th April 1909, 2nd December 1909, and 10th January 1910. The tomb is in good state. Repairs, such as chunam plastering walls over roof where the old plaster had peeled off on account of rain, providing "Neel" with new iron bar and providing shed (shade?) for lamps with plaster of Paris, were carried out during the last year ending 31st March 1910."

Estimates.

29. Fifty-one estimates for conservation work in the Circle passed through my hands during the year under report.

30. The Executive Engineer, Bijapur, reporting upon "Scrub Eradicator" as used against tree growth and weeds on buildings

Scrub Eradicator.

on the fort walls at Bijapur, says:—"The small trees and plants could be destroyed in cases where the eradicator could reach the roots by percolation. In case of larger trees the roots could not be killed completely. The plants withered by the application of the solution but started sprouting again in the course of two weeks to a month. A second or third coating of the eradicator destroyed the new shoots, but failed to kill them altogether. The trees and weeds growing on the side of a vertical wall could not be destroyed as it was found difficult or impossible to use the liquid in such a way as to have it reach the roots of the plants."

31. Conservation notes were prepared, printed, and sent in, upon the great

Conservation Notes.

Sūrya temple at Mudherā in His Highness the Gāekwād's territory, and upon the old temples at Aihole in the Bijapur Districts. Others have been prepared, but are not yet printed, upon the old temples at Paṭṭadakal, Bādāmi, Hāveri, Bankāpur, and those at the Gokāk Falls. Copies of the printed notes are attached for the perusal of Government.

Works proposed for 1910-11.

32. The list of works it is proposed to take in hand during the year 1910-1911 is as follows. They are listed in order of urgency :—

(From Provincial Revenues.)

				Rs.
Northern Division—				
Presidency—				
	Ghārāpurī, ordinary repairs to the caves and piers, Elephanta	...	2,004	
	Do. do. to the custodian's quarters	...	76	
	Do. do. to the assistant custodian's quarters	...	11	
	Do. do. to police <i>chauki</i> and watchman's quarters	...	11	
Ahmadābād—				
	Ahmedābād, pay of caretakers for the archæological buildings	...	165	
Kairā and Panch Mahāls—				
	Champānir, watchman's pay	...	100	
Central Division—				
Poona—				
	Kārli, ordinary repairs to caves and custodian's pay	...	550	
Nāsik—				
	Nāsik, repairs to and maintenance of Pāṇḍu Lepā Caves	...	141	
Indus Right Bank Division—				
Karāchi Canals—				
	Tattā, pay of the caretaker of buildings on the Makli Hill	...	120	
Indus Left Bank Division—				
Central Hydrābād Canals—				
	Hydrābād, repairs to and maintenance of Ghulām Shāh Kalhorā's tomb	...	100	
	Do. do. of Ghulām Nabi Kalhorā's tomb	...	120	
Central Division—				
West Khāndesh—				
	Balsāpā, pay of the caretaker of temple	...	12	
Southern Division—				
Bijāpur—				
	Bādāmi, pay of the caretaker of caves	...	72	
	Bijāpur, pay of the caretaker of the Museum	...	180	
	Do. special repairs to the roof of the Asār Mahāl	...	1,340	
Indus Left Bank Division—				
Eastern Nārā—				
	Mīrpūr-Khās, fencing round the excavated Buddhist <i>Stūpa</i>	...	400	
Southern Division—				
Bijāpur—				
	Bijāpur, purchase and carriage of antiquarian objects to the Museum	...	150	
	Do. quarters for the caretaker of the Museum	...	600	
	Do. current repairs to the archæological buildings	...	2,000	
Northern Division—				
Ahmedābād—				
	Ahmedābād, current repairs to archæological buildings	...	1,000	
	Do. special repairs to Dādā (Bāi) Harir's well	...	500	
Central Division—				
Poona—				
	Junnar, repairs to caves	...	1,480	
	Do. repairs to Habshi Gumbaz	...	1,480	
Ahmednagar—				
	Ahmednagar, repairs to Nizām Ahmad Shāh's tomb	...	130	
Southern Division—				
Ratnāgiri and Kolābā—				
	Revadaṇḍā, repairs to gap in fort wall	...	710	
Northern Division—				
Ahmedābād—				
	Sarkhej, repairs to south end wall of <i>harem</i>	...	1,370	

Northern Division—*continued*.

Surat and Broach—

Olpād, repairs to Vaux's tomb	...	...	...	...	25
Broach, repairs to Dutch tombs	...	...	...	...	35
Surat, repairs to Dutch tombs	...	...	...	...	250

Southern Division—

Bijāpur—

Bijāpur, current repairs to the Nagarkhānā converted into Museum	250
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Ratnāgiri and Kolābā—

Revadaṇḍā, special repairs to Jesuit monastery in fort	260
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Northern Division—

Presidency—

Ghārāpurī, building of a rustic shed at Elephanta Caves	1,500
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Indus Right Bank Division—

Western Nārā—

Khudābād, special repairs to Jāmi masjid	455
Do. ordinary do. do.	...	...	...	...	70
Do. special do. Yār Muhammad's tomb	...	...	...	...	470
Do. ordinary do. do. do.	...	...	...	...	30

Southern Division—

Dhārwar—

Bankāpur, fencing round the Arvattu-khambad Basti	279
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Indus Right Bank Division—

Karāchi Canals—

Taṭṭā, repairs to Jām Nizām's tomb	30
Do. Nawāb Amir Khalil Khān's tomb	...	...	...	...	50
Do. 12-pillared pavilion	...	...	...	...	150
Do. Mirzā Jāni Beg's tomb	...	...	...	...	150
Do. Nawāb Isākhān's tomb	...	...	...	...	50
Do. Dabgir Mosque	...	...	...	...	100
Do. Mirzā Ingral Beg's tomb	...	...	...	...	100

Central Division—

Poona—

Junnar, repairs to Ghātghar caves	...	...	...	...	200
Poona, repairs to European tombs	40

Ahmednagar—

Ratanwāḍī, repairs to temple of Amṛiteśvara	125
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West Khāndesh—

Thālner, repairs to Muhammadan tombs	100
Towlai, repairs to old well	210

Northern Division—

Ahmedābād—

Pāḍī Kochrāb, repairs to small mosque	...	...	...	...	30
Viramgām, repairs to Mansur talāv	...	...	...	...	30

Southern Division—

North Kānarā—

Gersappā, inscriptions	29
Mirjan, inscriptions	6

Belgaum—

Gokāk, repairs to temples at Falls	29
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Indus Left Bank Division—

North Hyderābād Canals—

Rukkan, repairs to the Buddhist stūpa	30
Moro, do. Nūr Muḥammad's tomb	...	...	...	...	25

Total ... 20,000

	(From Imperial Revenues.)	Rs.
Southern Division—		
Bijāpur—		
Bijāpur, repairs to the roof of the mezzanine gallery, Ibrāhim Rauzā	...	2,400
Do. do. cornices of the mosque of the Ibrāhim Rauza	...	2,500
Northern Division—		
Presidency—		
Ghārāpurī, rebuilding of missing columns in the caves at Elephanta	...	6,100
	Total	11,000
	From Provincial Revenues	20,000
	Grand Total	31,000

IV.—BOMBAY NATIVE STATES.

33. The Political Agents of Sāvāntvāḍī, Pālanpur, Mahī Kānthā, Cutch, Jhālāwād, Hālar and Gohilwād Prānts, Kāthiāwād, report that no expenditure was incurred in any of the States under their respective Agencies during the year 1909-10.
34. The Rewā Kānthā Political Agent reports that the Rājpiplā Darbār undertook the repairs to the Ghāt near the old Kumbheśvara temple at an outlay of Rs. 442.
35. The Political Agent, Kolhāpur and Southern Marāṭhā Country, reports that no conservation work was carried out in any of the States under his Agency during the year ending 31st March 1910.

V.—CENTRAL INDIA.

36. Conservation work was carried out at the Dhamnār caves in Indore territory, in accordance with my notes mentioned in paragraph 36 of my last year's report at an expenditure of Rs. 566. A full illustrated account of these caves is given in the Archæological Survey Annual for 1905-06.

BHOPAL.

37. No repairs of Archæological monuments were carried out by the Bhopāl Darbār.

38. At Māṇḍu repairs were carried out to the following buildings, viz. the Victory Tower, Hoshāng's tomb, the Jāmi masjid, the Jahāz Mahāl, Baz Bāhādur's palace, and the Dāk Bungalow (old tomb); and at Dhār to the Lāt masjid and the Kamāla Molānā, at a total expenditure of Rs. 827.

REWAH.

39. The report on the conservation work of Archæological interest in the Rewāh State is as follows :—

"The work at Piawan was finished during the year 1909-10 in accordance with the proposals of the State, Public Works Department, approved by the Archæological Superintendent, Bombay Circle. The inscription, which is carved on a rock, was covered with an iron box provided with lock and key, one of the keys remaining with a substantial villager who can show the inscription to visitors. The shed of corrugated iron sheet over the inscriptions at Allaghat was finished in August 1909. This proposal also had the approval of the Archæological Superintendent.

2. In addition to the absolutely necessary work in shape of repairs at Piawan, Allaghat and Chandrehi the Darbār propose to carry out preservation work in nine temples at Amarkantak. The proposals of the State Public

Works Department have been entirely approved by the Archæological Superintendent since the end of the year.

The temples are named as follows :—

(1) Karan, (2) Mahadeo, (3) Hargowri, (4) Mahadeo, (5) Mahadeo, (6) Mahadeo, (7) Maie, (8) Sone river God, (9) Mahadeo."

40. The Political Agent, Bundelkhand, sends the following report regarding the repairs which have been going on at Khajrāhā, received by him from Mr. Manly who is in charge of the works :—

BUNDELKHAND. KHAJ- RAHA. " Copy of a letter No. A-95, dated the 2nd July 1910, from R. A. Manly, Esquire, in-charge restoration works, Khajraha Temples, to the Political Agent in Bundelkhand.

" I have the honor to state in reply to your No. 3714—260-10, dated 23rd June 1910, regarding the work done during the year April 1909 to March 1910. I enclose a tabulated statement shewing the amounts spent on the respective temples.

" Mr. Cousens knows Khajraha as well as Mr. Marshall, and it would aid him a great deal in writing his report if you would kindly send him my report " Work done," " Work to be done," which I submitted at Khajraha with my letter dated 20th February 1910.

" From that date to the end of March—the work carried on was on No. 5—Devi Jagdamba and No. 6—Chitracharya temples and the museum which, I may venture to say, is nearly finished.

" The brick-built portion in front of both these temples were dismantled and are being constructed from base to top in stone according to Director-General's instructions; I mention this as Mr. Cousens may not be aware of it.

" Mr. Cousens has visited Khajraha on 3 occasions and, if he could manage to come, it would be very satisfactory."

Khajraha Temple Restoration Works.

Memorandum of expenses April 1909 to end of March 1910.

Name of work.						Amount.		
						Rs.	a.	p.
					...	567	14	8
Khandaria Temple	...	...	...	...	...	1,347	11	5½
Jagdamba Temple	...	...	...	...	...	2,266	4	7
Chitracharya Temple	...	...	...	...	...	272	7	10½
Vishvanath Temple	...	...	...	...	...	1,809	15	7
Chaturbuj Temple	...	...	...	...	...	56	8	3
Vamanji Temple	...	...	...	...	...	4,278	0	3
Jawari Temple	...	...	...	...	...	35	6	7
Ghantai Temple	...	...	...	...	...	2,683	0	0
Duladeo Temple	...	...	...	...	...	37	15	3
Jatkari Temple	...	...	...	...	...	2,035	8	11
Museum	...	...	...	...	...	33	6	3
Tools and Plants	...	...	...	...	...	3,199	11	0
Supervision	...	...	...	...	...	64	6	3
Contingencies	...	...	...	...	...	348	1	6
Drawings								
Total Rupees						19,056	7	0

"Copy of a letter No. nil, dated the 20th February 1910, from R. A. Manly, Esquire, in-charge restoration works, Khajraha temples, to the Political Agent in Bundelkhand.

"I have the honor to attach two statements with reference to Mr. Marshall's demi-official No. 171, dated 26th January 1910, shewing what has been done and what remains to be done to Khajraha temples. The only temples which have been finished are Vaman No. 17, Jawari No. 18, and Ghutai No. 21, but all of them should be stained.

"In conclusion I beg to state that there is a very short time left for the beginning of the monsoons and, as I will have to arrange for material which will be needed for the progress of the work till November, I should like to know what the allotment for 1910-1911 is to be. Early intimation about this will oblige.

Work that has been done.

"Museum, with the exception of a small portion which I hope to finish in course of about a month, is finished.

Vaman Temple No. 17.—Finished.

No. 18—Jawari.—Finished.

No. 21—Ghantai.—Finished.

No. 30—Duladeo Temple—

Retaining wall finished.

Scaffolding put up and shored up with Kacha Pacca brick masonry.
Stone and mortar collected.

No. Jatkari Temple—

Retaining wall finished.

Scaffolding put up and shored up with Kacha Pacca brick masonry
Stone and mortar collected.

Work that has been done.

"No. 3—*Khandaria Temple*.—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done*."

"No. 5—*Devi Jagdamba Temple*.—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done*."

"No. 6—*Chitragupta Temple*.—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done*."

"No. 7—*Vishvanath Temple*.—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done*."

"No. 10—*Chaturbhuj*.—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done*."

(Signed) R. A. MANLY.

Statement of work to be done to Khajraha Temples.

"No. 3—*Khandaria Temple*—

1. North-west balcony pillar to be removed and $\frac{5}{8}$ " angle iron to be inserted on either side of broken beam.
2. Brick masonry pillar under slab to be removed.
3. South balcony brick work to be removed and stone pillars to be put at sides with T-iron under slab.
4. North-east balcony do. do. do.
5. North-east porch T-iron under slab.
6. Pyramid tops to niches inside temple (work in progress).
7. Pyramid tops to niches outside.

"No. 5—Devi Jagdamba Temple—

1. South balcony side stone pillar with T-iron to support broken slab.
2. North balcony do. do. do.
3. South balcony stone beam broken, iron to be put on either side of the beam.
4. The brick structure at entrance to temple has been dismantled according to Mr. Marshall's instructions of July 1909. Stone structure in progress.

"No. 6—Chitragupta Temple—

1. The front structure of brick masonry dismantled. Stone structure in progress.
2. North and south balcony slabs broken, T-iron support under with side pillars.
3. North balcony parapet in black stone.

"No. 7—Vishvanath Temple—

1. The pillar of the west balcony south corner is cracked obliquely and is in a dangerous condition; the stone beam is also broken in the centre; it has a stone support under the crack; this is quite useless, if the corner pillar should collapse; the corner pillar to be replaced with a new one and $\frac{5}{8}$ inch angle iron to be fitted on either side of beam that is broken.
2. South-west balcony stone beam broken, angle iron to be fitted on either side of beam.
3. South-east and south-west balcony slabs broken, T-iron to be put under slab with side pillars.
4. Steps to entrance to shrine to be replaced in stone brick, and plaster removed.
5. A number of cornice and parapet stones which are ready to be fixed in position.

"No. 10—Chaturbhuj Temple—

1. South-west balcony beam broken, brick pillar to be removed and beam to be supported with angle iron on both its sides.
2. South balcony north-west and north-east balcony slabs broken, T-iron to be put with stone pillars under.
3. Small temple on the east south corner of temple platform is out of plumb. The base is to be wedged with stone and iron wedges driven in under plinth. Moulding to be re-built and base to be concreted.

"No. 21—Ghantai Temple—

Two base stones on either side to be replaced with new blocks and roof to be copper tied as per instructions of the Director-General—July 1909.

"No. 22—Adinath Temple—

The brick porch has not been dismantled as the temple is in possession of Jain community. The Darbār must move in the matter before I can take it in hand.

"No. 30—Duladeo and Jatkari Temples—

I need not revise the condition in which both these temples are, and, as both yourself and Mr. Marshall have inspected them, practically no restoration work has been taken up. *See notes work done.*

Restoration of Shikar and tops of temples above cornice.

"All the tops of the temples from cornice upwards to be thoroughly examined and all shaking portions to be wedged with cement and stone and clamped with copper if necessary. All prominent *kalsas* to be replaced where missing, all loose ones to be fixed with stone pins and cement. This applies to temples Nos. 3, 5, 6, 7 and 10. This is very essential as all the damage caused in

the past to the cornices and parapets has been owing to the upper portion falling, in fact monkeys have a great deal to do with the damage that was done.

Removal of grass and shrubs—

"All gaps where vegetation is apparent should be cleaned carefully and filled up with cement and old plaster while washed; old mortar joints cleaning intervenes, etc., etc., is to be alluded to also. Please see general instructions, 2nd January 1905, by H. Cousens, Esquire.

"Museum—

1. Collection of sculptures.
2. A small portion of centre platform remains to be finished. Coping and *kalsas* to be fixed."

(Signed) R. A. MANLY.

VI.—RAJPUTANA.

41. The returns for Dungarpur, Banswārā, Partābgarh, Kushalgarh, and Mewār, for 1903-09 arrived too late for inclusion in last year's report; they are, with the exception of Mewār, blank.

MEWAR.

42. In Mewār the only work mentioned is the repairs to the Chitor fort.

43. The return for Jaipur, which was also late, records that the Darbār have sanctioned a sum of Rs. 11,364, in order to restore their old observatory, situated at Jaisinghpurā near Delhi.

JAIPUR.

MARWAR, DHOLPUR,
KARALI, KISHANGARH,
ALWAR, BUNDI, TONK,
SHAHUPURA, DONGARPUR,
PARTABGARH, KUSHAL-
GARH, JAIPUR.

44. The returns for 1909-10 for the following States are blank, *viz.*, Mārwar, Dholpur, Karauli, Kishangarh, Alwar, Bundi, Tonk, Shāhpurā, Dongargarh, Partābgarh, Kushalgarh and Jaipur.

JAISALMER.

45. A temple on the border of the Gharisar tank, at Jaisalmer, was repaired.

46. In Bikāner State the repairs of the old fort of Hanūmāngarh were continued. Repairs were also carried out to the Gogā, Meḍi and Karniji's temples.

BIKANER.

KOTAH.

47. Repairs were done to the *chattris* in the Sār Bāgh, the burning ground of the Mahārāos of Kotāh.

48. Some attention in the way of repairs was given to the old temple at the so-called site of Chandrāvati near Jhālra-pāṭan.

JHALLAWAR.

49. The Bharatpur State carried out conservation work in the old Jāmi *masjid* at Byānā.

BHARATPUR.

50. In Ajmer-Merwārā the repairs were completed to the Bādshāhi buildings in Nayā Bāzār at Ajmer, and repairs were made to Abdullah Khān and his wife's tombs.

AJMER-MERWARA.

51. The repairs to the famous marble temples of Mt. Ābū are progressing favourably, though slow. They are now mostly minor mendings. The Sirohī Darbār have ordered certain repairs to be carried out to the three stone buffaloes at Achaleśvara on Mt. Ābū, notes for which I sent in through the Honourable the Agent to the Governor General.

SIROHI.

VII.—HYDERABAD, DECCAN.

52. The following brief note on the conservation of Ancient Monuments in His Highness the Nizām's Government has been sent in by the second Assistant Resident:—

"The general repairs to the Bibi Mukhbara were undertaken at a cost of Rs. 5,000 during the year 1318 Fasli. Repairs to two minarets of the Mukhbara were started in 1318 Fasli, on a sanctioned estimate amounting to Rs. 10,205 and

Bibi Mukhbara at Aurang-
abad.

repairs to one minaret were completed in the same year, the expenditure incurred being Rs. 5,000; the other will be completed during the current year 1319 Fasli. The supervision of the works was entrusted to a committee consisting of the Subedar of the Aurangabad Subah, the Superintending Engineer, General Branch, and the Director of Public Instruction. The work was carried out under the direction of the District Engineer, Aurangabad. In addition to the above special repairs, a sum of Rs. 1,000 is annually granted for general repairs and maintenance.

On receipt of the Government of India Resolution of 1908 touching the archaeological remains and their conservation, general instructions were issued to the District Officers to prepare estimates for the restoration of works of all ancient monuments worth preservation. For preservation of Ellora Caves an estimate amounting to Rs. 6,329 has been sanctioned by His Highness the Nizam's Government, and the work is now in progress. There is an annual maintenance grant of Rs. 400 for the upkeep of the caves.

At the suggestion of H. E. the Viceroy, Lord Minto, on the occasion of his visit to the Doulatabad Fort, an estimate of Rs. 13,919 was sanctioned by Government in the year 1318 Fasli for repairing the minaret and restoring the fallen balconies. The minaret has three main balconies, one at a height of 98 feet from the basement, the second 50 feet above the first and the third 42 feet above the second. The lowest one is built of stone and is intact. The upper two were built of wood, but both have rotted away and mar the appearance of the structure. It is now proposed to repair the top dome which has cracked vertically. When the repairs are carried out the appearance of the monument will be much improved. The work is now in progress and the full budget allotment of Rs. 4,000 has already been expended.

An estimate of Rs. 19,637 was prepared and submitted by the District Engineer for preservation work, but it was decided by Government that the needed repairs should be carried out by the Estate of the Nawab Salar Jung in whose Jageer the caves are situated. Nawab Salar Jung Bahadur has informed the P. W. Secretary that he is commencing work now.

A sum of Rs. 5,000 has been sanctioned for the general repairs to the mosque and the work is in hand, and will be completed during the year. In addition to the above, a sum of Rs. 300 has been sanctioned as an annual maintenance grant.

When the Superintending Engineer visited the town of Shorapore in the year 1909, on inspection duty, he had occasion to visit the old palace of the Rajah. The building is a two storeyed one, but the upper storey is more important from an archaeological point of view. The flooring is all of Massic (*sic*. Mosaic?) tiles of various rich patterns, the roof has a ceiling of glazed earthenware tiles rarely met in any part of India, and the covering pot-tiles are also glazed, and are a curiosity. The building has been included in the list of Archaeological Remains in the Hyderabad State, and will be preserved.

Instructions have been received from the Financial Department to preserve this temple. The District Engineer, Warangal, has been asked to prepare an estimate in consultation with the Subedar Sahib and to provide funds in the budget for 1320 Fasli."

VIII.—PROTECTED MONUMENTS.

53. Further substantial progress has been made under this head during the year under report. The following is a list of monuments declared "Protected" by Government and confirmed after the prescribed notice under section 3 (2) of the Ancient Monuments Preservation Act VII of 1904 had been duly exhibited (*see* Government Resolutions Nos. 2704 of 26-5-09, 3285 of 26-6-09

(confirmed in No. 1791 of 16-4-10); 3748 of 22-7-09, 4343 of 17-8-09 (confirmed in No. 2907 of 21-6-10); 4740 of 8-9-09 (confirmed in No. 1327 of 17-3-10); 5672 of 2-11-09 (confirmed in No. 1365 of 19-3-10) and 2244 of 12-5-10, General Department) :—

Serial No.	Place where the monument is situated.		Name or description of monument.	Class of monument.
	Tālukā.	Town or village.		
Nasik District.				
1	Nāsik	... Pāthardī	... The Paṇḍū Leṇā caves ...	...
Belgaum District.				
1	Belgaum	... Belgaum Fort	Safa Masjīd or Asad Khān's Dargāh (<i>masjīd</i> ?).	II (a)
2	"	...	Old Jaina temple in the corner of the Commissariat store-yard.	I (a)
3	"	...	Old Jaina temple outside the Commissariat store-yard but close to it.	I (a)
4	"	...	Remains of an old Hindu temple near the barracks.	II (a)
5	"	...	Persian inscription of A. D. 1648 built into the front wall of the Park Sergeant's quarters.	I (a)
6	"	...	Two Persian inscriptions in a little recess in the wall of the Fort about 70 yards east of the main gate dated A.H. (A.D. 1688).	I (a)
7	Athol	... Shedbāl	... A Śilāhāra inscription of <i>Saka</i> 1708 in the temple of Basaveśvara.	I (b)
8	Gokāk	... Konpur	... Three groups of dolmens	I (a)
9	"	...	... Group of old temples on each side of Gokāk Falls.	I (a)
10	"	...	... Raṭṭa inscription of <i>Saka</i> 1075 in the temple of Mahālingeśvara.	II (b)
11	"	...	... Inscription on a carved stone in a ruined temple on the outskirts of the village.	I (b)
12	"	...	... Raṭṭa inscription of <i>Saka</i> 1009 and 1043 in a Jaina temple in the village.	I (b)
13	"	...	... Ruined temple of perhaps the 11th century.	II (b)
14	"	... Kalloli	... Raṭṭa inscription dated <i>Saka</i> 1127 in an old Jaina <i>basti</i> .	I (b)
15	Sampgāon	... Belavḍi	... Fragment of Western Chālukyan inscription of <i>Saka</i> 992 in the temple of Virabhadradeva.	I (b)
16	"	... Nesargi	... Inscription dated <i>Saka</i> 1141 of the time of the Raṭṭa chieftain Kārtavīrya IV in the old temple of Basavā.	I (b)
17	"	... Degāon	... Small old temple known as <i>Basti Guḍi</i> with four Kādamba inscriptions, two of which are dated <i>Kaliyuga</i> 4275 (1174 A.D.).	I (b)
18	"	... Degālavalli	... Kanarese or Telugu inscription of about the 15th century in the old temple of Īśvara.	II (b)
19	"	... Kittur	... Kādamba inscription dated <i>Kaliyuga</i> 4289 in the temple of Basava.	I (b)
20	"	... Bailur	... Kādamba inscription dated <i>Kaliyuga</i> 4282 (lying in the village).	I (b)
21	"	... Bail-Hongal	... Two inscriptions of Raṭṭa chieftains, one of which is dated <i>Saka</i> 1086 in the old temple of Śiva.	I (b)
22	"	... Kaḍroli	... Western Chālukya inscription of the time of Someśvaradeva II dated <i>Saka</i> 997 in the temple of Śaṅkaradeva.	I (b)

Serial No.	Place where the monument is situated.		Name or description of monument.	Class of monument or other remarks.
	Tālukā.	Town or village.		
Belgaum District—continued.				
23	Sampgāon	... Hanṇikeri	... Raṭṭa tablet dated <i>Saka</i> 1130 and 1178 in the temple of Brahmadeva.	I (b)
24	"	... Hunshikaṭṭi	... Kanarese or Telugu inscription (placed for safe custody in the village <i>chāvḍi</i>).	I (a)
25	"	... Sampgāon	... Jāmi masjid	II (b)
26	"	... Wakkund	... Jaina temple of Mukteśvara	II (b)
27	Parasgaḍ	... Saundatti	... Raṭṭa Inscription dated <i>Saka</i> 971 and 1010 and a fragment of another dated <i>Saka</i> 970 in the temple of Ankuśeśvara.	I (b)
28	"	...	... Two inscriptions dated respectively <i>Saka</i> 797 and 902 in the old Jaina temple.	I (b)
29	"	...	... Two Raṭṭa inscriptions now in the Māmlatdār's <i>kacheri</i> , one dated <i>Saka</i> 1151.	I (a)
30	"	... Manoli	... Inscription against the wall of the temple of Pañchalingadeva of the Yādava king Siṅghaṇa of Devagiri dated <i>Saka</i> 1145.	I (b)
31	"	... " Fort	... Inscription in the temple of Uḍachavva of Kandhara or Kṛishṇa dated <i>Saka</i> 1174.	I (b)
32	"	... Sogal	... Raṭṭa Inscription at the waterfall near the temple of Someśvara dated <i>Saka</i> 902.	I (b)
33	"	... Asundi	... Western Chālukya inscription dated <i>Saka</i> 1015 in the temple of Banasāmkari.	I (b)
34	"	... Ugargol	... Vijayanagara inscription of Kṛishnarāya dated <i>Saka</i> 1436 in the temple of Yallammā, 2 miles from the village.	II (b)
35	"	... Hulli	... Temple of Pañchalingadeva outside the village.	II (b)
36	"	...	... Inscription on two pillars in the above (Pañchalingadeva) temple.	I (b)
37	"	... Badli	... Fragment of Raṭṭa tablet dated <i>Saka</i> 1168 in the temple of Nārāyaṇadeva.	II (b)
38	"	... Murgod	... Inscription of Sadāsivarāya of Vijayanagara in the temple of Mallikārjuna.	II (b)
39	Khānāpur	... Golihalli	... Kādamba inscription dated <i>Saka</i> 1082 in the temple of Kalameśvara.	I (b)
40	"	...	... Kādamba inscription dated <i>Kaliyuga</i> 4270 and 4283 in the temple of Basava.	I (b)
41	"	... Halshi	... Two Kādamba inscriptions dated <i>Kaliyuga</i> 4270-4272 in the temple of Varāha-Narasimha.	I (b)
42	"	... Nandgaḍ	... An old and typical Jaina temple in the jungle with fine carving.	II (b)
Kanara District.				
1	Kārwār	... Chitakule	... European graves about 6 miles from Kārwār across the Kālinadi.	II (b)
2	Sirsi	... Banavāsi	... Inscriptions in the temple of Madhneśvara.	II (b)
3	"	... Sonḍā	... The king's seat	II (b)
4	Kumthā	... Mirjan	... Fort	II (b)

Serial No.	Place where the monument is situated.		Name or description of monument.	Class of monument or other remarks.
	Tālukā.	Town or village.		
Kanara District—continued.				
5	Kumthā	... Mirjan	... Two inscriptions in the Mirjan bungalow compound and the figure of a tiger.	II (b)
6	"	... Kumthā	... The figure of a tiger opposite the English school.	II (a)
7	"	... "	... Tombs on the right side of the Mānki-Kumthā road.	II (a)
8	Siddāpur	... Bilgi	... The Jaina <i>basti</i> of Pārśvanātha	II (a)
9	"	... "	... The temple of Virūpāksha	II (a)
10	"	... "	... Inscriptions	II (a)
11	"	... Beḍkaṇi	... Stones	II (a)
12	"	... Hosur	... Carved stones near the temple of Grāmadeva.	II (b)
13	Honāvar	... Bailur	... Inscriptions in the temple of Mārkaṇḍesvara.	I (b)
14	"	... Nagarbastikeri or Gersappā.	... Chaturmukhabasti	II (a)
15	"	... "	... The temple of Vardhamānasaāmi	II (a)
16	"	... "	... The temple of Virabhadra	I (a)
17	"	... "	... Inscriptions	I (a)
18	Bhaṭkal (Peṭha).	Bhaṭkal	... Ketapāi Nārāyaṇa Devasthāna	I (b)
19	"	... "	... Sāntappā Nāyak Tirumala Devasthāna.	II (b)
20	"	... "	... Narasimha Devasthāna	II (b)
21	"	... "	... Jōṭi Saṅkara Nārāyaṇa Devasthāna	II (b)
22	"	... "	... Raghunātha Devasthāna	II (b)
23	"	... "	... Lakar's Kamti Nārāyaṇa Devasthāna.	...
24	"	... "	... Jattappa Nāyakan Chandranāthesvara <i>basti</i> .	I (a)
25	"	... "	... Pārśvanāthesvara <i>basti</i>	II (b)
26	"	... "	... Sāntesvara <i>basti</i>	II (b)
27	"	... "	... Three European graves	I (a)
28	"	... "	... Inscriptions	II (b)
29	"	... Haḍvaḷli	... Chandranātha Deva <i>basti</i>	II (b)
Poona District.				
1	Junnar	... Ghātghar	... Caves and inscriptions at the Nānā pass.	I (a)
Ratnagiri District.				
1	Dāpoli	... Dābhol	... The old mosque	I (a)
2	"	... Harpaī	... Suvarṇadurg Fort	II (a)
3	Ratnāgiri	... Jaygaḍ	... Jaygaḍ Fort	II (a)
4	Devgaḍ	... Vijayadurg	... Vijayadurg Fort	II (a)
5	Mālvaṇ	... Mālvaṇ	... Sindhudurg Fort	II (a)
6	Vengurlā	... Vengurlā	... Old Dutch Factory at Vengurlā (now used as the Māmlatdār's <i>kacheri</i>).	I (a)
Kolaba District.				
1	Alibāg	... Agarkoṭ	... St. Francis Xavier's Chapel	I (b)
2	"	... "	... The Dominical Church and Convent	II (b)
3	"	... "	... <i>Taṭabandī</i> (walls of the fort)	II (b)
4	"	... "	... Church and Convent of the Augustinians.	II (b)
5	"	... "	... The Jesuit Monastery	II (b)
6	"	... "	... The <i>Koṭhī</i>	II (b)
7	"	... "	... Cathedral	II (b)
8	"	... "	... Chauburji—The castle or factory of Chaul.	II (b)
9	"	... "	... Two gates—Porta do Mar and Porta do Terra.	I (a)

Serial No.	Place where the monument is situated.		Name or description of monument	Class of monument or other remarks.
	Tālukā.	Town or village.		
Kolaba District—continued.				
10	Alibāg	Agarkoṭ	... <i>Sātkhani</i> —St. Barbara's Tower	... II (a)
11	"	"	... One <i>Burj</i>	... II (a)
12	"	Chaul	... Mosque	... II (b)
13	"	"	... <i>Hammāmkhānā</i>	... II (b)
14	"	"	... The <i>Koṭhī</i>	... II (b)
15	"	"	... <i>Rājkoṭ</i>	... II (b)
16	"	"	... Barbar's <i>Mahāl</i>	... II (a)
17	"	"	... <i>Kamān</i> (Arch)	... II (b)
18	"	"	... Tomb of <i>Angre</i>	... II (a)
19	"	"	... <i>Vādā</i> of dancing girls	... II (a)
20	"	"	... <i>Dādar</i> (Stair-case)	... II (a)
Panch Mahals District.				
1	Hālol	Champāner	... The Lili-Gumbaz-ki-Masjid	... II (a)
2	"	"	... Some ruined Jaina temples in the old town of Champāner	... II (a)
3	"	Hālol	... The Ek-minār-ki-Masjid	... II (a)
4	"	"	... The Panch Mahuḍa-ki-Masjid	... II (a)
Thana District.				
1	Shāhāpur	Māhuli	... The Māhuli Fort	... II (a)
Thar and Parkar District.				
1	Mīrpūrkhas	Survey No. 7 of the village of Mīrpūr-Khas.	... Buddhist <i>stūpa</i>	... II (a)

IX.—EXCAVATION.

54. The principal excavation carried out was at Mīrpūr-Khas in Sind. To the north of the town, about half a mile or more, is an area of land, of about 30 acres, which is covered with great brick mounds, the remains of some buildings which once existed here. These have been terribly harried by railway contractors and others, so that they are now without shape or form. But, at the northern end, stood one large mound, which, on examination, was found to be the stump of a large Buddhist *stūpa*. Excavation work was confined almost entirely to this, with the result that the lower parts of the walls were unearthed and the relic chamber and relics were found. These are described in Part II of this Report, and will be illustrated and described more fully in the Archæological Survey Annual.

55. About three and a half miles south-west of Jharruck, on the Indus, is a hill, upon the top of which had been a *stūpa* and the foundations of some old buildings. The *stūpa* had been dug into by a Mr. Cole, fifty-seven years ago, and some of the sculptured bricks had been sent to the Museum of the Bombay Branch of the Royal Asiatic Society, where they still are. I did a little excavation into what is left of the foundation of the *stūpa*, in order to ascertain whether Mr. Cole had reached the bottom or not. This he appears to have done, for nothing further was found.

X.—ORIGINAL EXPLORATION.

56. Original exploration was to some extent carried out at Pattadakal and
 BIJAPUR. Badami Bādāmi, where, although these places were formerly
 Pattadakal, visited and surveyed by us, a few more points of
 interest were brought to light. These places were visited primarily with regard
 to certain proposed conservation measures to be applied to the old temples.

57. But the principal exploration of the year was that of the *stūpa* at
 SIND. Mirpur-Khas. Mirpūr-Khās in Sind, described in Part II. Beside
 this, other *stūpa* sites were explored near Tando
 Muhammad Khān and Jherriek.

58. Mr. Bhandarkar's work in Rājputānā, as described in Part II of this
 RAJPUTANA. Report, was, of course, wholly original exploration, and
 each succeeding season's touring brings to light very
 much more of interest, and shows how rich the province is in archæological
 remains.

59. From a spot in the river bed, some 20 miles west of Poona, Mr. G. F.
 Keatinge, I. C. S., collected a quantity of prehistoric flint celts which he sent to
 the British Museum for inspection, where they were accepted as such. This
 locality might be further examined. Intimation of the find reached me too
 late to do anything last season.

XI.—EPIGRAPHY.

60. The last season was not very fruitful for epigraphic work.* Still
 some inscriptions were found which were not without interest or importance.
 The first that deserves to be noticed was found at Chātsū, 26 miles south of
 Jaipur. It gives an account of an entirely new Guhila dynasty not previously
 known to us from other records. Curiously enough, although the word *saṃvat*
 is engraved at the end, the actual date has been left out. Still to judge from
 the form of its letters it cannot be later than the tenth century. It records the
 erection of a temple of Murāri by the Guhila king Bālāditya in commemora-
 tion of his dead queen Ratṭavā, daughter of the Chāhamāna Śivarāja. At
 Jīṇ-mātā, in the Śekhāvāṭi province of the Jaipur State, some short inscriptions
 are incised on the lower parts of the shafts of pillars in the *sabhāmaṇḍapa*
 of the temple. They are important for the early history of the imperial
 Chāhamāna dynasty, as they supply the dates 1162 and 1196 V. E. for Prithvi-
 rāja I and Arṇorāja respectively, not furnished previously by any inscriptions.
 But the earliest inscription of the last season was found at Sakrāi, not far from
 Jīṇ-mātā. The date is *saṃvat 879 dvir-Aṣṭādha sudi*, and the inscription records
 the rebuilding of a *maṇḍapa* by certain merchants in front of the goddess
 Śaṅkarā, who is now called Śākambhari. A fourth inscription that requires
 perhaps a passing notice was found at Pushkar, and has now been removed to
 the Ajmer Museum. It is dated *saṃvat 982 Māgha sudi ekādaśyām*, and refers
 itself at the end to the reign of one Durgarāja.

XII.—NUMISMATICS.

61. During the year, 380 coins in gold, silver, and copper were received
 for decipherment, of which 12 were sent by the
 Decipherment of coins. Political Agent, Kotāh, 24 by the Rewāh Darbār,
 95 by the Revenue Minister, Bhopāl, and 249 by the Honourable the Agent
 to the Governor General in Central India. Of the last 225 were sent not
 only for decipherment but also for distribution to the museums on the distribu-
 tion list.

62. From the Mirpūr-Khās *stūpa*, which was excavated, 46 copper coins
 were obtained. They were all in a very bad state of corrosion, and I almost
 despaired of finding any nucleus of copper at all. I tried to clean some by
 Krefting's method as explained in *The Preservation of Antiquities*, but I

* This note on Epigraphy has been prepared by Mr. D. R. Bhandarkar.

found that my own method worked best and gave better results. I treated them with a dilute solution of sulphuric acid. I was thus enabled to get a copper nucleus out of all. Ten of the coins were within the *stūpa*, in the relic coffer, and these lumps of corrosion yielded small rectangular thick lumps of copper, but the corrosion had obliterated all definite markings from the surfaces. From the size, shape, and a few suspicious marks upon them, I think it likely they were punch-marked coins. The 36 coins found with the votive tablets outside the *stūpa* altogether, on the west, turned out to be Arab coins such as were introduced by the Arabs when they first entered Sind in the 8th century. They are thin and round, and some have portions of the Arabic inscriptions upon them.

63. I must take this opportunity to record my gratitude to the Rev. Dr. George Taylor of Ahmedābād, whose kindness I have experienced on many occasions in the matter of help in deciphering Muhammadan coins. He has ever been most ready and willing to devote much of his valuable time to numismatic research, and his able papers in the various journals testify to an intimate and thorough knowledge of his particular branches of the subject.

Treasure Trove.

64. In connection with the distribution of coins acquired by Government under the Treasure Trove Act and forwarded to the Bombay Branch of the Royal Asiatic Society for that purpose, the Honorary Secretary reports as follows:—

“The number of coins examined and reported on under the Treasure Trove Act during the year ending July 1910 was 739. Of these, 159 were received from the Collector of Sholapur, 4 from the Collector of Kolaba, 234 from the Collector of Satara, 200 from the Collector of Bijapur, 141 from the Collector of East Khandesh and 1 from the Collector of Ahmednagar. Out of these, 421 were selected and recommended for distribution among coin cabinets and for sale at the Mint; 48 from Sholapur, 4 from Kolaba, 124 from Satara, 103 from Bijapur, 141 from East Khandesh and 1 from Ahmednagar. The coins from Sholapur and Bijapur are the same as those referred to in the last year's report as being recommended for acquisition and the classification and distribution of which, it was stated, would be specified in the present report. The remaining 318 which on examination were found to be defaced or of no interest to the numismatist were returned; 110 to the Collector of Satara, 111 to the Collector of Sholapur and 97 to the Collector of Bijapur.

“The classification of the selected coins by metal and by the series to which they belong is as follows:—

		Gold.	Silver.	Copper.	Tutenag (alloy of tin and lead).	Total.
South Indian	Kings of Vijayanagar...	39	...	...	...	39
	Yadavas of Devgiri ...	88	...	...	...	88
Indo-Portuguese	...	...	...	...	2	2
Kings of Gujerat	...	...	141	...	...	141
Moghul Emperors of India...	...	...	46	...	...	46
Chhatrapati	...	...	...	2	...	2
Native States	...	...	67	...	...	67
East India Co.'s coins in the name of Shah Alam	...	...	36	...	...	36
Total ...		127	290	2	2	421

and they have been distributed as shewn below :—

Institution.	Gold.	Silver.	Copper.	Tutenag.	Total.
Prince of Wales Museum, Bombay ...	6	24	1	1	32
The Indian Museum, Calcutta ...	6	15	1	1	23
The Madras Museum ...	6	13	...	...	19
The Provincial Museum, Lucknow ...	5	13	...	...	18
The Lahore Museum ...	5	13	...	...	18
The Nagpur Museum ...	5	12	...	...	17
The Public Library, Shillong ...	5	11	...	...	16
The Archaeological Museum, Poona ...	5	11	...	...	16
The Peshawar Museum ...	5	11	...	...	16
The Quetta Museum ...	5	11	...	...	16
The Ajmer Museum ...	5	10	...	...	15
The Rangoon Museum ...	5	8	...	...	13
Asiatic Society, Bengal ...	5	8	...	...	13
Bombay Branch Royal Asiatic Society ...	5	8	...	...	13
The British Museum ...	5	8	...	...	13
For sale at the Mint, Bombay ...	49	114	...	...	163
Total ...	127	290	2	2	421

" Besides these, 44 silver coins have been received from the Collector of Larkana. Out of these, 24 which are coins of the Kings of the Durrani dynasty and 16 of the Moghul Emperor Muhammad Shah have been selected but they are awaiting final disposal pending their legal acquisition by the Collector, which will be noticed in the next year's report; 4 specimens being defaced and the inscription on them not being legible have been returned to the Collector.

" A very important find occurred in the Satara District. It comprises 88 gold coins discovered at Sakurdi in the Karad Taluka of that district which are rare and of historical interest. They are coins of the Yadavas of Devagiri about the 11th to 14th century A. D. The coins are of two varieties. Those of one variety have in the centre a figure which Mr. H. Cousens and Mr. D. R. Bhandarkar have identified as the monkey god Hanuman. Specimens of this variety were referred to them, there being some doubt in regard to the correct identification of the central figure. The pieces of the 2nd variety have a number of dots in the centre supposed to represent a rude lion (?). There are letters in Nagari on coins of the first variety श्री सिंह (Shri Simha) on some specimens and श्री लक्ष्मी (Shri Lakshmi) on the others. Specimens of both the varieties have besides other punch marks stamped on them.

" Hanuman was a family crest of the Yadava and *Simha* was but another name of *Singhana*, a Yadava King. *Shri Lakshmi* stands perhaps for *Lakshmipala*, a Governor of *Singhana*.

" Two Indo-Portuguese coins from Alibag, Kolaba District, known as the *Rodas* of Tutenag (an alloy of tin and lead) though not of great antiquity are of some interest on account of their rarity. These coins minted by the Portuguese at Goa and Div are the lowest in value of all the coins issued by them in India. They are called *Rodas* (Roda a wheel) from bearing on the obverse a wheel of St. Catharine the Patron Saint of Goa.

" The coins of Native States received from Bijapur, though not of any special numismatic value, are interesting on account of their different varieties.

" Some have the symbol of *Ankush* (elephant goad).

" A Standard under the Peishwas was called the *Ankushi* Rupee from the symbol of *Ankush* on the coin. This rupee was current throughout the Deccan and the Konkan during the rule of the Peishwas.

" Some have the letter ग and गे (*ga* and *go*) on the obverse with Hijri dates 1186 and 1240 (1772 and 1824 A. D.).

"The letter *ش* is on some coins and the year 1819 in English figures on the others. All the varieties bear the usual fragments of Persian inscription on obverse and reverse.

"Among the other coins may be mentioned the gold coins of two kings of the Vijayanagar dynasty, Deva Rāya (1401 to 1451 A. D.) and Achyuta Rāya (1530-42 A. D.) found at Vagholi in the Barsi Taluka, Sholapur District. Most of the specimens are in good condition.

"The coins of Deva Rāya have on the obverse the sitting figure of a god and goddess, probably *Shiva* and *Parvati*, with the sun and moon over head and a Nagari legend on the reverse:—⁽¹⁾*Shri Pra-*⁽²⁾*tāpadeva-*⁽³⁾*rāya*; while the coins of Achyuta Rāya represent on the obverse a double-headed eagle monster holding up a small elephant in each beak and in each claw; the legend on the reverse exhibits in Nagari, the name ⁽¹⁾*Shri Pra-*⁽²⁾*tāpāchyuta-*⁽³⁾*rāya* (imperfect) on most specimens). The two-headed fabulous bird is known in Southern India as *Ganda bherunda*."

65. In a field assigned for public purposes in the village of Chalodā, *tālukā* Dholkā of the Ahmedābād District, was found, on the 22nd May 1909, treasure consisting of 52 *Sakāi* rupees.

Ahmedabad.

66. At Walad, a village in the Daskrohi *tālukā* of the same district, was found, near the bank of the Sābarmatī, on the 5th August 1909, treasure consisting of 31 old silver coins called *kories*.

67. On the 18th January 1909, treasure consisting of cash, Rs. 64, a golden *Powchi*, a pair of silver *goth*, and a brass *pelā* was found while digging the old foundation of his

Poona.

house by a Mahār named Rāmā valad Bhuram of Ghorpaḍi Zagḍiyāhī Vāḷi. It is of no archæological interest.

68. Certain labourers while digging the ground belonging to the Pāṭil of Dohori, *tālukā* Jāmner, East Khāndesh District, found, on the 7th May 1909, 20 *Chāndvādī* rupees

East Khandesh.

and a coin equal to half a *Chāndvādī* rupee.

69. Hidden in an earthen pot, buried in the wall of a dilapidated temple of Viṭhobā, belonging to Viṭhal valad Ganga Golsare, of the village of Kundevāḍi, *tālukā* Sinnar of the

Nasik.

Nāsik District, was found, on or about the 25th April 1909, the sum of Rs. 53-8-0 (consisting of 2 old Muhammadan rupees and all the rest of British mintage—Rs. 5 of 1835, Rs. 32-8-0 of 1840, Rs. 6 of 1890 and the rest Rs. 8 of different years from 1890.

70. On or about the 1st July 1909, treasure consisting of one *toḍā* of silver and 10 big links weighing $172\frac{1}{2}$ *tolās* and other of the same metal having 9 small links weighing $52\frac{1}{2}$ *tolās* and 3 small pieces of silver of about annas 10 in weight, was found in Survey No. 77 of the village Virāṇe, *tālukā* Mālegāon of the same district. It is of no interest archæologically.

71. A find, consisting of 44 silver coins, viz., 13 coins of the time of Shāh Shujahal Malak, 16 of Muhammad Shāh, 3 of Mahmud Shāh, and 12 not recognizable, was made on

Larkhana (Sind).

the 24th February 1909 by certain boys from the old village site of Maraphpur, in the Dādū *tālukā* of the Lārkhānā District.

72. The Political Agent, Rewā-Kānthā, forwarded a letter from the *Kārbhāri* of the Lunāvāḍā State, dated the 5th June 1909, in which he said "a number of silver coins

Rewa-Kantha.

were found at a village called Chhogālā. Four of these coins were sent to the Secretary to the Trustees of the Indian Museum, Natural History Section, Calcutta. The report received from this officer shows that they belonged to the mediæval age."

73. In Survey No. 163 known as "Kumbhar Hola" of the village Ingali, in the Hukeri *tālukā* of the Belgaum District, were found, on the 15th July 1909, 10 gold and silver

Belgaum.

ornaments, but of no archæological interest.

74. In the same district, in the village of Majalhatti of the Chikodi *tālukā* was found, on the 15th July 1909, treasure consisting of 4 gold and silver ornaments but of no interest archæologically.

75. On the 17th May 1909, treasure consisting of Rs. 18 was found in an earthen pot buried in the "Gabhan" of Kalyānsang Partāp in the village of Pakhajan, *tālukā* Vāgrā, of the Broach District.

Broach.

XIII.—MUSEUMS.

76. Progress with the Prince of Wales Museum, Bombay, is slow. The basement walls are now a few feet above ground. A Board of Trustees has been constituted. In addition to the collection gathered together for the museum, and mentioned in my last progress report, two wooden panels containing old Portuguese figure sculpture have been secured, and are at present in the custody of the Collector of Thānā.

Bombay.

77. During the year 1909 the 'Bombay Branch of the Royal Asiatic Society's Museum received the following addition to their coin cabinet. The number of coins added to the museum was 77, of which 4 were gold, 54 silver, 18 copper and 1 of mixed metal, silver and copper. Of the total 77, 13 were presented by the Collector of Panch Mahāls, 12 by the Jabnā Darbār, through the Political Agent, Bhopawār, 1 by the Agent to the Governor-General in Central India and 1 by Miss Chubb. The rest were presentations to the Society under the Treasure Trove Act from the Governments of Bombay, Madras, the Punjab, the United Provinces, the Central Provinces and Eastern Bengal and Āssām.

78. The Victoria and Albert Museum, Bombay, has had the misfortune to lose its gold coin collection by theft, and the thief is as yet at large. During the year ending 31st March 1910, two Hindu Mythological figures and one stone image of an old warrior were added to the collection from the Māmlatdār of Roṇ.

79. During the year 1909-10 the Poona Archæological Museum, in my charge, has been enriched by the following coins received as presents under the Treasure Trove Act and purchased, *viz.*, 20 gold, 63 silver, 298 copper and 5 lead coins. It also received from the excavations carried out at the Buddhist *stūpa* at Mīrpūr-Khās, Sind, 5 big terra-cotta Buddha images (one being headless), 1 small Buddha image, 1 image, possibly of the prince who provided the money for building the *stūpa*, 56 clay votive tablets, one stone coffer which held the relics, 2 small earthen pots placed on either side of the coffer, 46 copper coins very much corroded (since cleaned) and a quantity of sculptured bricks, 6 plaster casts from old sculptured bricks, and 11 old water colour paintings. Since the close of the official year we received from Mr. W. Burns, Agricultural Department, 21 copper coins dug up at Bassein, among them being old Indo-Portuguese, old Bombay, and Marāṭhā coins, together with a small metal statuette.

Poona.

80. The curator of the Junāgaḍh Museum reports that it contains a rare and very interesting collection of antiquities such as the relics of Buddha, discovered from the Boria *stūpa* in 1889 A. D., the old silver coins of the Kshatrāpa king Nahapāna and other kings of the same dynasty, silver and copper coins of the Gupta dynasty and of others. The copper plate inscriptions of the Valabhi King Dharasena II dated 571 A. D., of Shilāditya or Dharmāditya dated 605 A. D., and of Balavarma and Avanivarma dated 893 and 900 A. D. respectively and some memorial stones of 1413 A. D.

Junāgaḍh.

A fragment of the stone inscription in old Sanskrit, of Rudrasimha the son of Kshatrāpa King Jivadam dated (the saka year) 228, Vaishakha Shud 7 corresponding to 306 A. D. discovered at the digging carried on in connection with the Shahpore-Kutiyana Railway near Vanthali, the ancient Vamanasthali under the State.

It may be mentioned that a collection of old silver coins of thick size and commonly called "Gadhaiyas" bearing no legend or date, and one or two gold coins of one of the Sultans of Gujarat, were reported to have been discovered from the Dharagadh-Yardev of traditional fame situate just outside the Junagadh city at its north-east corner and probably occupying a portion of the bed of the once well-known lake Sudarsana.

81. The Watson Museum of Antiquities at Rājkoṭ acquired, during the year under report, 4 additional rubbings of copper plates found at Timāṇā, Porbandar and Morvī, and various copper coins old as well as new but of no special interest. Among them there is one silver coin—Ral—weighing two *tolās* and a quarter with eagles on both sides.

Rājkoṭ.

82. The Baroda State Museum reports no additions of archæological interest during the year.

Baroda.

83. The Honorary Secretary of the Barton Museum, Bhāvnagar, reports that no important acquisition has been made in the antiquarian section of the museum during the year 1909-10.

Bhāvnagar.

84. No additions have been made to the Victoria Jubilee Hall Museum, Udaipur.

Udaipur.

XIV.—COMPILATION OF LISTS.

85. Mr. D. R. Bhāndārkar's touring with the object of gathering material for the lists of antiquarian remains in Rājputānā was continued last season. An account of his discoveries is given in Part II of this Report.

Rājputānā.

86. Mr. C. W. M. Hudson's revision of the Bombay lists, so far as they refer to his district of Dhārwar, has been steadily prosecuted, and a great many new entries have been added, while some old ones have been amended. In addition to the gentlemen mentioned in my last Progress Report as having assisted him in this work, we are indebted to the following for similar help, and, through the Collector, we tender them our best thanks for their valuable lists—Mr. Hudson's Chitnis, Messrs. Mangesh S. Kumta, Rāmrao S. Dhārwar, Māmlatdār of Navalgund, Venkaṇṇā Nāik, S. V. Sidenur, Māmlatdār of Roṇ, M. R. Harpanhalli, Mahālkari of Muṇḍargi, B. Shirolkar, Acting Māmlatdār of Karajgi, G. V. Masur, Māmlatdār of Hāngal, and R. G. Rāyadurg, Māmlatdār of Gadag. Rāo Sāheb Venkatesh Shrinivās Nāik of Rānebennur, whose help I had the pleasure of acknowledging in my last report, has sent in a further list of inscribed slabs, accompanied by small drawings of each, which will make the future identification of these records comparatively easy. I again thank him sincerely for his assistance.

Bombay.

XV.—PUBLICATIONS.

87. Beyond our annual progress report for 1908-09 no separate publication has been issued by us. I contributed articles upon the ancient temples at Aihole, and an old painting of the late Colonel Tod, the Author of *Annals and Antiquities of Rājasthāna*, to the Archæological Survey Annual.

88. Mr. Bhāndārkar published the following papers:—On the *Chaumukha* temple at Rānpur in the Archæological Survey Annual, and Epigraphic notes in the Journal of the Bombay Branch of the Royal Asiatic Society, and Āṭpur inscription of Śaktikumāra to the *Indian Antiquary*.

XVI.—CONTRAVENTION OF STANDING ORDERS.

89. Again, I am glad to say I have nothing to report under this head for the last year.

XVII.—OFFICE LIBRARY.

90. The office library was increased during the year by the following works :—

Catalogue of the Indian Coins in the British Museum, Andhra and Kshatrapas (1908).

Catalogue of Coins in the Phayre Provincial Museum, Rangoon.

Imperial Library Catalogue, Index Part II.

Records, Vol. No. 2 from the Canterbury Museum, Christ Church, New Zealand.

Lieutenant-Colonel G. F. W. Braide's Pamphlet on the use of the Quinine as at Prophylactic against Malaria in the Punjab.

Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Sanskrit College, Calcutta, No. 26.

Descriptive Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vol. 6, *Dharmaśāstra*.

Mysore and Coorg from the Inscriptions, by B. L. Rice.

List of Archæological Reports published under the authority of the Secretary of State for India.

Bulletin No. 41, Bureau of American Ethnology.

Bulletin No. 42, Bureau of American Ethnology.

Archæological Survey Report of the Director-General of Archæology in India, Part I for 1907-08.

Archæological Survey Annual for 1906-07.

Annual Progress Report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1908-09.

Annual Progress Report of the Superintendent, Archæological Survey, Eastern Circle, for the year 1907-08.

Annual Progress Report of the Superintendent, Archæological Survey, Eastern Circle, for the year 1908-09.

Annual Progress Report of the Superintendent Archæological Survey, Frontier Circle, for the year 1908-09.

Annual Progress Report of the Superintendent, Archæological Survey, Northern Circle, for the year 1908-09.

Report on the Coins dealt with under the Treasure Trove Act during 1908-09 in the Central Provinces.

Inscriptions Sanskrites de Campa et du Cambodge.

Inscriptions Italiac Mediac Dialectical Edidit Jahannes Zvataieff.

Storia do Mogor, in 4 Volumes.

List of Photo Negatives of Indian Antiquities in the Collection of the Indian Museum, Calcutta, with which is incorporated the list of similar negatives.

Annual Report (1906-07 in Gujarāti) of the Watson Museum of Antiquities, Rājkoṭ.

Annual Report (1907-08 in Gujarāti) of the Watson Museum of Antiquities, Rājkoṭ.

Annual Report (1908-09 in Gujarāti) of the Watson Museum of Antiquities, Rājkoṭ.

List of Europeans and others in the English Factories in Bengal at the time of the Siege of Calcutta in the year 1756.

Old Fort William and the Black Hole.

Early Records of British India.

The Languages of India.

The Hymns of the *Rigveda* in the *Saṁhitā* text by F. Max Muller.

The Hymns of the *Rigveda* in the *Pada* text.

Catalogue of Persian Manuscripts in the Library of the India Office.

Alphabetical Catalogue of the Moghul Coins in the Central Museum, Nāgpur, Central Provinces.

Imperial Gazetteer of India, Bombay Presidency, Vol. I.

Imperial Gazetteer of India, Bombay Presidency, Vol. II.

Gazetteer of the Province of Sind, Volume A.

Annual Report of the Working of the Rājputānā Museum, Ajmer, for the year 1908-09.

The Tomb of Akbar.

Pallava Architecture by Rea.

Memoirs of Jahāngir.

Historical Landmarks of the Deccan by Haig.

Ruins of Māṇḍū.

Indian Antiquary, current numbers.

Epigraphia Indica, current numbers.

Journal of Indian Art, current numbers.

Oriental Bibliography, Volume XXI, Parts II and III.

Oriental Bibliography, Volume XXII, Part I.

Quarterly Lists of the Gazetted Officers in the Archæological Survey Department.

Bombay Quarterly Civil Lists.

XVIII.—ANNUAL EXPENDITURE.

91. The expenditure of the Western Circle of the Archæological Survey of India for the year 1909-10 amounted to Rs. 25,369-0-2. The details are :—

	Rs.	a.	p.
Salaries	19,116	8	10
Travelling allowances ...	3,464	4	9
Contingencies including excavation ...	2,788	2	7
Total ...	25,369	0	2

XIX.—PROGRAMME FOR 1910-11.

92. I cannot draw up a detailed programme for next season's work, since by that time I shall have retired, and my successor will be a stranger to the Presidency and its monuments. Without some personal knowledge of the latter, and the larger conservation works in progress, he will hardly be able to advise upon the proposals for repairs that may be received. I would, therefore, recommend that he should at once visit the larger centres of archæological remains and conservation work, and get himself acquainted, as soon as possible, with what there is and what is going on. I would also advise his doing some more excavation work in Sind, especially upon the Buddhist *stūpa* near Tando Muhammad Khān and Depar Ghāngro. If Government approve of this, he could draw up a more detailed programme and submit it after we have talked matters over together.

93. Mr. Bhāndārkar will follow up his last season's work from where he left off, and continue visiting places in the Jodhpur Kishangarh, and Jaipur States. Some of the more important places known to possess antiquarian remains are Asarlāi, Chāwaṇḍiā, Pichyāk, Baḍlu, Nagar, Āmivā, and Kakodīā.

HENRY COUSENS,

Superintendent, Archæological Survey,

Western Circle.

Poona, 12th July 1910.

PART II.

Ib.* 94. The most interesting and important work of the Circle, during the last touring season, was the excavation of the Buddhist *stūpa* at Mīrpūr-Khās, near Hyderabad (Sind). The following account of this was sent to Government at the time. Read my last Progress Report (for the year ending 31st March 1909), paragraphs 131-135. For "ten acres" in 131 read "thirty acres."

95. I arrived at Mīrpūr-Khās on the 19th January 1910, but found that our office kit, which had been sent *via* Karāchi, had not turned up. It came, however, on the 21st. As soon as I could arrange for coolies I started digging at the *stūpa*. As the mound was practically without shape or form, save that the central core of sun-dried bricks, rising above the rest, roughly indicated the middle of the *stūpa*, I drove trenches in towards the centre from the ground level on the outer margin of the slope on the south and east. This was to try and strike the edge of the *pakkā* brick basement of the *stūpa*, if such existed within the mound. I had only just started this when I had to obey a summons to visit Māṇḍu in Central India in connection with the conservation work going on there. It was the 2nd February when I returned to Mīrpūr-Khās. While away, I left my men in charge of the digging. On my return I found they had struck solid brick-work in both cuttings, and, upon following the edge of this, I found it to be a square foundation. It was not long before we located and unearthed the S.-E., S.-W., and N.-W. corners. But, before finding these corners, I had directed a cutting from a higher level upon the south side into the centre of the mound as nearly as I could guess it. On finding the corners of the foundation I was able to locate the centre with greater confidence (Photo. No. 3428).

96. Down through the centre, a well, about 10 feet in diameter, was sunk; while, at the same time, further opening up of the brick basement was being made. This well was sunk in the hope of coming upon a relic chamber in the heart of the *stūpa*; but of this I was somewhat doubtful, since it was recorded that Mr. J. Gibbs, in 1859, excavated the base of a brick *thūl* at this place, and found a vase of fine earthenware containing some pieces of crystal and amethyst. But then, again, I considered that, if this had been a relic casket, he would have had something more to say about it, and so I settled down to find out for myself by going to the bottom of the mound.

97. I began also to clear the *débris* around this core of *kachā* brick-work, in which I expected to find some of the fallen carved and decorated brick-work from the upper walls that had been destroyed, and succeeded in unearthing many fine fragments displaying an endless variety of designs in Greek fret, delicate scroll work, grotesque faces and figures, lotus leaf mouldings, figure medallions, chequer work, basket patterns, etc. (Photo. No. 3456).

98. While at this work on the south side of the mound, the diggers, working near the surface, rolled away a fine head of a Buddha, and, upon examining the spot, I found it belonged to an image which was buried just below the level of the rough platform upon which they were working. Clearing the earth and brick *débris* from around this image, it was seen that it

* Classification of monuments for conservation purposes is as follows:—

I.—Those monuments which from their present condition and historical or archaeological value ought to be maintained in permanent good repair.

II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further sub-divided, thus—

I (a) and II (a).—Monuments in the possession or charge of Government or in respect of which Government must undertake the cost of all measures of conservation.

I (b) and II (b).—Monuments in the possession or charge of private bodies or individuals.

occupied a niche in a ruined wall running east and west and facing south. I then examined the edge of this platform, upon the north side, and soon found the tops of some of the pilasters of the same wall on this side. I had thus found the edges of the remains of the walls of the great square basement upon which the round tower of the *stūpa* stood, and men were set to work to follow this all around. Up to this moment I had little hope of finding anything very definite in the way of walls.

99. It was now found that the whole of this basement wall, on all four sides, had been carefully embedded in burnt brick, laid in mud, for a distance of some ten to fifteen feet or more out from the walls. On laying bare the walls, down to the original ground level, the reason for this was very apparent. It was found from the lines of the great mouldings, running round the basement, that the walls had bulged out, and had also sunk in the centres some 7 or 8 inches, due, no doubt, to the immense dead weight of the superstructure and the very poor foundations provided. The danger of a collapse of the whole building must have been so imminent that this wholesale buttressing up was the only recourse left to prevent a disaster; and to this burying of the walls is due the good state of preservation in which we find what is left, and particularly of the images of the Buddha in the panels. I, at first, thought it a device to hide the images from the eyes of the early Muhammadan invaders, whose iconoclastic tendencies, in those early days of Islām were very pronounced; but even a casual look at the basement is sufficient to shew the real reason (Photos. Nos. 3429-3441).

100. The most perfect of the four walls is that on the north side, which I think, rises to within about two and half or three feet of its original height. Each of the four walls is a little over fifty feet long, and the north one rises, as it stands in its partly ruined state, to a height of $14\frac{1}{2}$ feet. It is built of brick with a very fine smooth surface. The moulded basement is $6\frac{1}{2}$ feet high, and consists of mouldings as shown in the photographs accompanying this report. Above this the walls are divided longitudinally into five spaces by two corner and four intermediate pilasters with bases and capitals. The cornice mouldings above the capitals are gone, and it is only one pilaster that still has a portion of its capital remaining. The corner pilasters are square below and octagonal (fluted) above. Each of the five bays has a large niche with ornamental drip stone above. In each of the three central niches is a seated Buddha in the contemplative attitude, with both hands in his lap, while in the outer panel, at the east end, is a complicated trellis pattern looking like a trellised window. The corresponding one at the west end is missing. The east and south walls are similar in design to this. The Buddhas are in terra-cotta, and have been painted—fair complexion, red robes (rather a foxy red), and the hair, eyebrows and pupils of eyes black. Over each image is a fine layer, about $\frac{1}{32}$ of an inch thick, of what I at first thought was plaster, but which I found to be, rather, a very thin coating of superior clay which had apparently been smeared over the raw clay image and baked with it, so as to give a finer surface for painting upon. This peels off in places, but is quite red, like the body of the image, throughout its thickness. Buddha wears the robe over both shoulders and down to the feet. Most of these images have a circular mark on the forehead, between the eyebrows, represented by a small incised circle (the *ūrṇā*). The seat of the image, in most cases, is the double lotus seat, but the central image, on the south and east sides, is seated upon a four-legged settee.

101. The western face of the basement differs from the other three, and would appear to have been the principal or front side of the monument. Projecting from this face has been an addition, which it is difficult to understand, owing to its being in such a ruined condition. At a point 15 feet from either end of this face the wall comes forward at right angles 2 feet where there is a small corner pilaster. From these pilasters the wall runs parallel, on either side, to the face of the basement 20 feet. The middle portion between these two points is much ruined, but, upon excavating the débris, I found there were

three small shrines set in the body of the basement—one in the centre, facing west, and one each on either side of it at right angles to it. In the *débris* and fallen brick-work, here, were found over a hundred unbaked clay votive tablets, one baked clay mould for making them, and thirty-six corroded circular copper coins (Photos. Nos. 3442-3449).

102. These small shrines, no doubt, held portable images of the Buddha which were probably carried away. But in the centre shrine was found a fine image, 2' 6" in height, of a prince or king, with a curled wig, and resting his left hand upon a wallet or money bag slung round his waist. It may be a portrait statue of the person who supplied the funds for the building of the *stūpa* (Photo. No. 3453).

103. Whilst the work of the excavation of the walls was going on, the well in the centre of the mound was sinking steadily, until the evening of the 19th February, when *pakka* burnt brick was struck in the middle of the floor of the well. Work was stopped until next morning. From the time of the unearthing of the Buddha images in the wall panels, an all-night watch of four men was put on the mound to guard against any attempt at mischievous mutilation.

104. The Commissioner in Sind, the Deputy Commissioner of Thar and Pārkar, of which district Mīrpūr-Khās is now the head-quarters, and two other officials, had arranged to come out and visit the mound on the morning of the 20th. They were thus fortunately present at the opening up of the brick chamber, and the finding of the relic coffer and relics. The cubical mass of burnt brick-work measured about 3' 6" each way and about 2 feet deep. Upon lifting a couple of layers of brick from the top, a little square chamber or well was discovered within, about 15 inches square and 12 inches depth, in the centre of which, and fitting it fairly, was a large roughly-shaped circular stone. In each of the two corners beside it, the S.-E. and S.-W., was a little red earthen pot, with narrow mouth, full of sand. The other two corners were empty. The chamber was set with its sides north and south, and east and west. Upon the top of this stone, which was the relic coffer, was a quantity of grey sand, such as is found a few feet below the surface here, in which were found coral and gold beads, very minute seed pearls and some grains of wheat. The upper stone was then carefully lifted, when it was found to be the lid of a heavier stone lying beneath it. In each stone, in the middle, had been scooped out a conical hole about 3 inches in diameter, that in the lower stone being about 3 inches deep and that in the upper, or lid, little more than one inch. The faces of the two stones were not very smooth, so did not produce complete contact with each other all over (Photos. Nos. 3451, 3450 and 3456).

105. In the middle of the hole in the lower stone, packed round with grey sand, was standing a little crystal phial, 2 $\frac{3}{8}$ inches high by about one inch wide at its widest part. It is six-sided and tapers slightly to the mouth, around which is a thick lip, and over which was placed a silver cap much corroded. On the top of the cap had been placed a copper ring, perhaps a finger ring, but very much encrusted with verdigris which had fastened it to the cap. In the sand, around the phial and around the stone coffer, were found more coral and gold beads, a very small gold ring, crystal beads and ten copper coins. These coins are much corroded, but it is hoped they may be cleaned sufficiently to reveal their identity.* They are about $\frac{3}{8}$ inch square and about $\frac{1}{2}$ inch thick. The coins already mentioned as having been found on the west face of the *stūpa* basement are circular.

106. An examination of the crystal phial, the lower half of which was encased in silver, much corroded, shewed that the bottom of it did not exist, it having been broken off. The silver casing was added to the bottomless bottle to form a new bottom. Within this phial was found a small cylindrical silver case, with lid at end like an ordinary tin case, about the size of $\frac{7}{8}$ ths of an inch length of ordinary lead pencil, being rather more than a quarter of an inch in diameter. It had been wrapped round with gold leaf. As the lid was corroded on to the

* These have been cleaned, and, though much defaced, look very like punch-marked coins. The circular coins are early Arab coins.

case it came to pieces in trying to remove it. Within this case was a smaller gold one, $\frac{7}{16}$ ths of an inch long and $\frac{3}{16}$ ths of an inch in diameter, with slide-on lid as in the case of the silver one, but in perfect preservation, the gold retaining its pristine lustre. This was opened, and its contents turned out on to a clean sheet of paper (not at the *stūpa*, but at the bungalow, before the gentlemen mentioned above). Its only contents was a small grain of some material about the size of a pin's head, and a few specks of dust. This was disappointing, and we began to fear we had drawn a blank,* until I tilted up the crystal phial, out of which came nearly an egg-spoonful of mouldy brown powder with some small lumps amongst it. The largest lump, about a quarter of an inch square and a tenth of an inch thick, has the curve and texture of bone that has been charred, and an examination of the rest, under a magnifying glass, leaves little room for doubt but that the powder is human funeral ash, and therefore the relic sought. There was far too much to go into the gold case and perhaps, for that reason it was placed in the bottom of the phial, under the silver case, the cases also being enclosed, since they had been made for it, and were hence sanctified to that use.

107. In the débris from the west face, were found two terra-cotta medallions, 8 inches in diameter, bearing images of Kubera, wearing a jewelled crown, from under which flow down upon his shoulders long wig-like curls. He is stout with a big paunch. In his right hand, resting upon his raised right knee, he holds a lotus, and in his left, upon the left knee, a depleted money bag.

108. The only stone about the *stūpa* was the relic coffer, everything else being in brick or terra-cotta.

109. In the Buddha panels, in the walls, he is in the contemplative attitude, while on the tablets we find him in the earth-touching and teaching attitudes. In the last he sits European fashion, with his legs hanging down in front of the seat. Many of the tablets have nothing but attenuated *dāgobās* upon them or rather a Burmese pattern; and, on most, both with Buddha and the *dāgobā* alone, is found the Buddhist formula in letters of about the 7th or 8th century. These tablets vary in size from about 6 inches to about 2 inches, in the longest diameter.

110. After sending in the above report I have read the copy of a letter in the *Bombay Gazette* of the 9th March 1910, said to have been sent by the Jaina Śwetambar Conference, Bombay, to the Commissioner in Sind, claiming that the "idols" discovered at the *stūpa* at Mirpūr-Khās are Jaina images.

111. I may say at once that I have ever found the Jainas to be woefully ignorant of the iconography of their own religion. To say that the images on the *stūpa* at Mirpūr-Khās are Jaina is simply absurd, and the veriest tyro in the study of Buddhism and Jainism does not need a second glance at them to know what they are. I had a visit from a party of four Jaina gentlemen from Karāchi, who said they had heard that a Jaina *mandapa* had been unearthed here and that they had come to see it. They may have been sent in connection with the enquiries that the Conference said they were making, but they did not say so. However, I think I convinced them of their mistake in supposing the *stūpa* to be a Jaina erection. They called one of the Buddhas on the walls Pārasnātha, notwithstanding the fact that Pārasnātha *always* has a snake hood canopying his head, which this had not. Jain images are always nude to the waist, and, in the case of Digambar Jainas, nude altogether. These images have voluminous robes covering the entire person which are painted a dark red, the features being a wheat colour. The letter says, as distinguishing one from the other, "Buddha who in contradistinction to having both hands in the lap of the idol, is always represented as having only his left hand in the lap and his right hand a little raised above and taken as high as his bosom." Now, it so happens that in the votive tablets, that I have found, Buddha is in the earth-touching attitude, *i. e.*, with *one* hand in the lap and one pointing down over his knee, and also in the teaching attitude with *both* hands raised in front of the bosom.

* I am not so sure now but that this mite, which I have preserved, is a relic, and that there were the relics of two persons in the same reliquary. I am writing on this more fully in my article for the *Archæological Survey Annual*.

In the last he has his legs *hanging down from the seat*, European fashion, and not cross-legged upon the seat as is the invariable attitude of the seated *tirthamkara*. Above all, beneath the images on the votive tablets, is the Buddhist formula.

112. A fuller account of the *stūpa* with plans and photographs will appear in the *Archæological Survey of India Annual*.

113. Before leaving Mirpūr-Khās I had arranged with the Public Works Department to have a wire fence placed around the *stūpa*, and I handed over charge of the monument to the Deputy Commissioner, who has since had it declared as a protected monument.

114. I have come to the conclusion that in Sind, in the early centuries of the Christian era, the prevailing religion was Buddhism, and that Buddhist establishments were thickly scattered over the whole province. Some of the remains of these which promise to outnumber Hindu or Brahmanical remains, are now coming to light, and one of the reasons why they have not been discovered earlier is that they have not been spotted by any one capable of recognizing them. For instance, the *stūpa* which stands close beside the railway, near Tando Muhammad Khān, which cannot fail to be seen by all who pass by, was supposed by an official, whom I met, to be a survey bench mark—a tower some fifty feet high!

Ia. 115. This last tower which stands beside the railway line, about six miles to the north by west of Tando Muhāmmad Khān, emerges from a hillock of *débris*, being constructed of sun-dried brick. Its sides are scored by the rains of centuries. The outer ornamental casing of burnt brick has been removed, but in the *débris* may be found many sculptured fragments, shewing that the work must have been of the same style as at Mirpūr-Khās. The *stūpa* must have been considerably smaller than the latter. The season was too far advanced to attempt any excavation work upon it, and it is reserved for next season.

116. About 2 miles to the north-west of this, on the top of the hill, are the remains of another small *stūpa*, which consist of a few heaps of *débris*. These *stūpas* were first brought to my notice by Mr. F. Wright, when he was Executive Engineer, Fuleli Canals.

Ia. 117. In the *Journal of the Bombay Branch of the Royal Asiatic Society*, Volume V, page 355, is a notice of a Buddhist *stūpa* upon a low flat-topped hill, about three and a half miles south by west of Jharruck, on the Indus, which was excavated by a Mr. Cole about 1853. At present there is nothing but a shapeless low heap of brick *débris*, in which there is hardly half a dozen carved bricks to be found, and no fragment of the walls remaining. In the centre, a hole had been dug to the ground level. There are signs of basements of other rough rubble buildings upon the hill top; there must have been a small community up there at one time. A number of carved bricks from Mr. Cole's digging was sent to the Bombay Branch of the Royal Asiatic Society, which may still be seen in their Museum. The plan given in the *Journal* is very inaccurate and must have been made from memory. Most of the bricks measure $18" \times 10\frac{1}{2}" \times 2\frac{1}{2}"$.

118. The village of Paṭṭadakal, upon the bank of the Malprabhā, lies about eight miles in a straight line west of Bādāmī railway station in the Bijāpur district, but by the cart-track round the hills it is twelve miles. It is but six miles from Aihole, the ancient temples of which place have already been described in my previous report. It is but a small village, not so large as Aihole, but like it full of the remains of other days, when the early Chalukya kings ruled the land. Paṭṭadakal was probably their principal religious centre while Bādāmī was their civil capital. There are, within the village, two very old temples more or less the worse for centuries of weathering and neglect, while outside, to the west, is an old Jaina temple, and between it and the village the ruins of another.

119. Contrasted here, more strikingly than at Aihole, we have the northern and southern types of *śikhara*s or towers, and these were erected long before the

hybrid mediæval Chalukyan style was evolved. The difference between these two types is very marked, the one rising in the heavy horizontal storeys of the south, and the other in the lighter and more graceful vertical lines of the north. Paṭṭadakal seems to have been a point upon the dividing line between the styles, where they both over-lapped.

Ib. 120. Of all these old shrines, one only is in use as a religious building, and that is the largest, the temple of Virūpāksha, facing the river. Fortunately this one has a number of inscriptions, from which we gather, not only the date of the erection of the building, but the circumstances under which it was built, together with the builder's name. It was built for queen Lokamahādevī in celebration of her husband Vikramāditya II having thrice conquered Kāñchī, in the eighth century A. D. There is very great resemblance between this temple and its sculptures and the great monolithic temple of Kailāsa at the Elurā caves, which is more than accidental, and it may easily be accounted for. Vikramāditya, when he sacked Kāñchī (Conjeveram), was no doubt so struck with the temples he found there, that he brought away architects and workmen to construct one on the same lines in his own capital. During the reign of his son Kirttivarmā II, the Rāshtrakūṭas under Dantidurga invaded the Chalukyan territory and practically wiped out that dynasty for the time being. At this time this king was excavating caves at Elurā, where we find, among them, the great monolithic temple of Kailāsa already mentioned. It is more than probable, then, that Dantidurga, or his successor, having seen the fine temple of Virūpāksha, or Lokeśvara as it was first called, had it copied in the rock at Elurā, where it is the furthest north of any Dravidian temple that we know.

121. As I intend contributing an illustrated article upon the old temples at Paṭṭadakal to the Survey Annual I need not go into further details about them here.

122. Bādāmī, another centre of the older Chalukyan work, was the early capital of that dynasty when it was known under the name of Vātāpi. Here we have an important group

Ia. Badami. of caves, partly Hindu and partly Jaina. The town with its lake behind it is held in the embrace of the hills which circle around them, throwing out fortified horns to the north and the south. The temples here, though some are as old as the oldest at Paṭṭadakal, are smaller and plainer than those at that place. Ia. An interesting find that we made here was a temple of Lakulīśa, with a seated nude image of that deity in the shrine. The image had been broken in halves. The temple stands to the back or east of the Bhūtanātha group, on the east margin of the lake.

Ia. 123. Not far from this temple, and under the beetling cliffs to the south-east of the tank, is a great fallen mass of rock, leaning against the cliff. It has so fallen as to form a natural cavern beneath it, entrance to which is by crawling under the rock, where a long tunnel-like opening is left. On the cliff face, inside this cavern, is carved a large image in a Buddha-like posture. But it is neither a Buddha nor a Jina. The image is bejewelled with necklaces, bracelets, and anklets, carved in the stone, and wears the sacred thread; the hair, so far as can be seen where not encrusted with *chunam* and oil, is in knobbly curls, and there is the Buddha-like lump on the top of the head. The legs are in the usual cross-legged position. The right hand, which is raised from the elbow before the breast, holds a *mālā* or rosary, the beads of which are being passed between the fingers. The left hand rests, Jina-like, in the lap, palm upwards.

124. The image is seated upon a lion throne, the front of which is divided into three compartments. In the middle is a lion standing or sitting straight to the front, while the end panels have each a lion in profile looking outwards. On either side of the image is a *chauri* bearer, and behind him is the usual throne back as found behind images of Jinās. The whole image has been fouled with constant oiling, and the top of the head and forehead are a dirty shiny white, as if plastered with *chunam* or white paste and oiled.

125. The story in connection with it is that, once upon a time, there was a *rājā* or *rāyā*, who was afflicted with white leprosy, who, on coming to Bādāmī,

was cured of it. This is his image, it being known locally as *Koṣhaṭṭrāya*, i. e., the *rāyā* who had "*kusṭha*" or white leprosy. It is evident that the story has been suggested by the white shiny patch on the head.

126. Beside it, on the rock, a little way to the right of the figure, is a very small image of a fat little figure.

127. It has more the appearance of a *Bodhisattva* than anything else. Behind the head is a nimbus, while, above it, are the branches and foliage of a tree. Or can it, by any possibility, represent the Rāshtrakūṭa king Amoghavarsha I (Cir. A. D. 850) "after he had abdicated the throne in consequence of the growth of the ascetic spirit in him?"* He was a most devout Jaina and took a very active part in religious matters. It is possible he may have retired to Bādāmī, and have spent the remaining years of his life in or near the Jaina cave, which, at that time, was, perhaps, two hundred years old.

128. An important find, which I have been fortunate enough to make during the year, was a great quantity of copper coins of the 'Adil Shāhi dynasty of Bijāpur, amongst which there are at least eight types of the kings

Ibrāhīm II, Muhammad and Sikandar, two of those of the first named king being particularly beautifully designed coins. The Rev. Dr. George Taylor of Ahmedabad has helped me in a preliminary examination of these, but there are many doubtful points in their reading which have yet to be settled. These are specially interesting since 'Adil Shāhi coins have not, as yet, been published, nor included in the lists of any museum that I am aware of.

BIJAPUR.
Adil Shāhi Coins.

* *Early History of the Deccan*, p. 69.

PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

BOMBAY.

1. In my last year's Report I have stated that I was at Maṇḍor for two months, helping the Director-General of Archæology, who was excavating some old ruins there. In fact, I was there till about the middle of April 1910.

From Maṇḍor I proceeded to Junāgaḍh in Kāthiāwār to prepare estampages in duplicate of the Aśoka edicts, under the instructions of the Bombay Government, General Department, communicated in their letter No. 5086 of 12th August 1908. The estampages were taken and duly despatched to the Director-General in order to be forwarded to Prof. E. Hultzsch, who has undertaken the work of revising the *Corpus Inscriptionum Indicarum*, Vol. I.

I.

2. A word or two will not be out of place about the shed that has been raised over the inscription rock (Photo. No. 3285). This rock contains no less than three inscriptions, of three different periods, and engraved by three different royal families but which are all of equal importance. And the antiquarian world can never be too thankful to the Darbār for having erected a substantial structure over it to preserve it from further injuries. But the structure is a little too ornamental and too much in modern style to be in keeping with the object of hoary antiquity which it preserves. A plain structure similar to that raised over a rock inscription of the Chohān family at Bijoliā in the Udaipur State by the local chief would have suited the purpose here much better, not to speak of the expenditure which also it would have saved. Again, enough space is not left between the inscription rock and the walls of the shed to enable one to photograph it if he wishes.

3. A rival to this inscription rock has recently sprung into existence. About half a mile to the east of this place on the road which leads to the Girnār hills is another rock containing all the fourteen edicts of Aśoka. These were caused to be incised, I am told, by the Junāgaḍh Darbār under the supervision of Mr. Vallabhji Haridat Āchārya, Curator of the Rājkoṭ Museum. I wondered what could have been the object of preparing this lithic copy, so to say, of Aśoka's inscription. But I was informed that in case the original genuine inscriptions were destroyed, its present copy might acquaint the world with its contents. If this explanation is true, it is inexplicable why the inscriptions of Rudradāman and Skandagupta were not similarly copied. For, these are also important, and their copies would be useful in informing the world of what these inscriptions contained, in case the latter were by some mishap destroyed. Again, it is inconceivable how the lost portions of the fifth and thirteenth edicts could have been restored beyond all doubt. Anybody who has studied the Aśoka inscriptions knows how impossible it is to propose any restorations in the Girnār text, that can be pronounced certain and indubitable, although we have versions of the same edicts elsewhere to help us. Be that as it may, the new inscription rock will not come for some centuries at least to have historical interest of any kind attached to it, and will for the present remain a mere object of idle curiosity. In the meanwhile, it would be a good thing if the Darbār issues orders to engrave somewhere on the new rock in modern Devanāgarī the reason why the new inscription was incised and the date when it was finished. This will for ever prevent people mistaking it for the genuine Aśoka rock inscription.

4. An object of great interest to the antiquarian is the Bahādur Museum at Junāgaḍh. Here are deposited the relics and sculptures (Photos. Nos. 3283-3284) found by the late Sir James Campbell while excavating the Boriyā stūpa. The latter has been very well described by him in *Journal Bombay Asiatic Society* and by Mr. Cousens in *Journal Bengal Asiatic Society*. So I forebear to describe it here. I was able here to examine carefully the Kshatrapa coins unearthed in Uparkoṭ some time ago and described by the Rev. Mr. Scott in

the *Journal Bombay Asiatic Society*, Vol. XX, p. 201. Hon. Mr. Mirza Abbas Ali Baig, who was then Diwān of Junāgaḍh, was kind enough to allow me to make a selection therefrom for our Museum, which is ultimately to be merged into the Prince of Wales Museum. Fifty-seven coins were accordingly selected, perhaps the best of the whole lot. Many other sculptures, brought to light in the various parts of the State, have been collected and exhibited in the Museum. (Photos. Nos. 3281-3282). They are not of much interest except one. This one is a rather worn out and mutilated image of Sūrya. But what is of interest here is that a sword is represented as going right across his body from behind.

5. Junāgaḍh, and Mount Gīrnār, which is not far off, are full of antiquities varying from Buddhist caves of the 2nd or 3rd century to the Jaina temples of the 13th century. It was, indeed, a sad sight to see some of these caves utterly neglected and, in fact, used as public latrines. I had spoken about this matter to the Diwān, but I do not know what steps have been taken to put a stop to this nuisance. This brought us to the end of our touring season 1908-1909.

JAIPUR STATE.

6. Our next touring season commenced early in November following and with a view to visit Bairāt. Here is an Aśoka inscription, whose estampages also we were instructed to prepare. The route, by which we were advised to go, was *viā* Nīm-kā-Thānā, but this was any but satisfactory; and when I actually went to Bairāt, I was informed that the best route was from Alwar *viā* Gbāzī-kā-Thānā. While at Nīm-kā-Thānā, I visited the *chhatris* of Māvndā, three miles north of it (Photo. No. 3474). The two largest of these are of Dalīsingh and his son Lachhman-singh, both Rājāvats of Dhūlā, a well-known seat of *jahāgir* in the south of the Jaipur State. Both are said to have died there while fighting with Javhārmal, the Jāt king of Bharatpur, who was a source of great trouble to the Jaipur rāj. In one of these *chhatris* is a short inscription mentioning the name of Dalīsingh and specifying the date 1827 V. S. = 1770 A. D. There is another inscription here but in a third small *chhatri*. It speaks of the *chhatri* as being of Rājā Harasahāyaji and as being built in *Saṃvat* 1825.

III.

MAVNDĀ.

7. Bairāt has been commonly identified with Virāṭapura or the city of Virāṭa, king of the Matsya country, in whose royal household the five Pāṇḍu brothers took service in their disguised characters. This claim has no doubt been disputed by two other places in the south. One of these is Hāṅgal in the Dhārwar district, which, in the inscriptions of the Kādamba dynasty, is called Virāṭanagara. The other place is Dholkā, in the Ahmedābād district, near Kāthiāwār. And it is this Dholkā, with which Virāt rebuilt as Vijayapura by the Guhilot prince Vijaya, is to be identified, and not with Bairāt as supposed by Cunningham. There can, however, be no doubt that the Virāṭapura of the *Mahābhārata* is to be identified with our Bairāt. For, in the first place, the name Virāṭa is preserved in Bairāt only, and not in Hāṅgal or Dholkā. Secondly, the province round about Bairāt is still known as Matsyadeśa. And, thirdly, most of the places sacred to the memory of the Pāṇḍavas, which are mentioned in the *Virāṭaparvan* of the *Mahābhārata*, are still pointed out at Bairāt by the people. Thus we have *Bhīm-ki-dungri* where Bhīma lived, also the hill where Kichaka's palace was situated, the Bāṇa-gaṅgā which was brought into existence by Arjuna with his arrow, the marks of the feet of the Kurus and the cattle pilfered by them, and so on. All things considered, Bairāt has the best claims to be identified with the old Virāṭapura. This is quite in keeping with the fact that at Bairāt only objects of the greatest antiquity are found.

BAIRAT.

8. Bairāt has also been identified with the *Po-li-ye-to-lo* of Yuan Chwang, whose king according to that Chinese traveller, was of the *Fei-she* or Bais Rājput tribe. Al-Biruni (A. D. 930-1031), contemporary of Mahmud Ghazni, speaks of Narānā or Bazanah as the capital of Guzrāt. His details suffice to identify it with Nārāyanpurā, the capital of Bairāt. The district round

about Bairāt thus appears to have been once called Gujarāt. This need not surprise us because this district was once held by the Gurjara-Pratiharas and afterwards by the Badgūjars who are still found in numbers there.

9. The principal objects of antiquarian interest here are three: (1) the temple of Pārśvanātha, (2) the *Bijak-pahād*, and (3) *Bhīm-kī-dungri*. The temple is now in the possession of the Śrāvgīs, who in north Rājputānā denote Digambara Jains. There can, however, be no doubt that it originally belonged to the Svetāmbaras. There is an inscription-stone stuck up in the enclosure wall near the temple (Inscr. No. 2506). It is dated in Śaka 1509 = A. D. 1587 when Hiravijaya was the pontiff and Akbar the supreme ruler. Then at Vairāṭa had been stationed by the latter one Indrarāja who was in charge of the *draṅga* or forests of Vairāṭa. He was a Śrīmāla bania by caste and of Rākmaṇa gotra. He had already been placed, we are told, in charge of many villages by Todaramalla, Akbar's minister. He erected this temple, which was named both Mahodaya-prāsāda and Indra-vihāra (doubtless called after him), and dedicated it to Vimalanātha. Vimalanātha is here called *mūlanāyaka*, of course, with reference to the other *Tirthaṅkaras*, viz., Pārśvanātha, Chandraprabha and Ajayarāja, whose images also he set up in his father Bhāramalla's, his own, and his brother Ajayarāja's names respectively. In the inscription Vairāṭa is called *tāmr-ādy-aneka-gairika-khāni-nidhānibhūta*, i. e., the receptacle of many hill mines such as those of copper. This agrees with the mention of Abul Fazl in the *Ain-i-Akbari* that Bairāt in his time possessed very profitable copper mines. Both the town and its surroundings are still covered with fragments of slag from the ancient copper works.

10. *Bijak-pahād* has been so well described by Cunningham that there remains very little for me to say. I believe with him that what is called the Bhābrā edict of Aśoka was discovered here by Major Burt. As the word *bijak* shews, the hill was so called because there was some inscription on it. And the old people of Bairāt still say that the inscription stone was carried off nearly eighty years ago by a European officer. His name, however, is curiously given as "Imti" and not Burt. I do not believe that this inscription was found at Bhābrū, which, by the bye, is the correct name of the place, and not Bhābrā. Bhābrū is only twelve miles from Bairāt, and it is impossible that there were two different places so close beside each other, which were centres of Buddhism and where Aśoka, therefore, thought it advisable to have his inscriptions engraved separately. On the other hand, I visited Bhābrū and made a careful search there. But not a single object of antiquarian interest was found. Bhābrū, before the railway line had been opened, was a place of importance, as it was a halting place on the road from Jaipur to Delhi. This is attested by the number of *dharmaśālās* and *sarāīs* that exist there, though now in a dilapidated condition. Major Burt on his way either to Delhi or to Jaipur must have halted at Bhābrū, and, having heard of the *Bijak-pahād* and the inscription thereon, must have visited the place, especially as it was not more than twelve miles. Bairāt being then a comparatively insignificant place, the inscription stone must have been named after Bhābrū. The inscription stone originally lay, I am told, near the shrine of Hanūmān below the rock known as *top* or canon, on the first or lower platform on the summit of the hill. All people told me, as was quite natural with them, that the inscription contained some clue to the whereabouts of some concealed treasure. One man even gave me the following transcript of it: *Sisōlā Sābolā Maimdolā Akhebaḍ bistār lākh gaṇḍā bhār hai liṅgo kāl dukāl*, i. e., "in the space enclosed by the Sisōlā well, Sābolā and Maimdolā tanks, and the Akhe banian tree is (a treasure), weighing one lac of elephants; it should be taken out when there is famine." It was in search of this treasure that excavations were carried on by a *killedar* named Kitāji Khamgārot in A.D. 1845, and not by the Mahārāj of Jaipur as Cunningham says. The latter adds that nothing was discovered in this excavation. Carlleyle was, however, told that a golden casket had been discovered. But from the enquiries I made, I learnt that, as a matter of fact, nothing came to light (Photos. Nos. 3479-3481).

11. What is called the Bairāt Minor Rock Edict was first discovered by Carlleyle. This edict is engraved on a block lying separately, but immediately below the hill locally known as *Bhīm-kī-dungri*, or the Pāṇḍus' Hill as he calls it (Photo. No. 3476). It is inscribed on the eastern face and near the lower

end of the rock (Photo. No. 3477). The inscription is highly weather-worn, and I doubt whether even the estampages I took would be of any use in finding out the correct Bairāt version of the edict.

12. The following paragraph from Carlleyle's description of Bairāt beautifully illustrates how an antiquarian is in danger of jumping up to wild conclusions, if he does not properly and fully avail himself of local information:—"I have to mention," says he, "a curious discovery I made in the ground immediately in front of the rock on which the inscriptions are, and close under the larger inscription. There were two larger boulder stones half buried in the ground directly under the larger inscription; and as the lowest line of this inscription was at the height of only 1 foot from the ground, I found the boulder stones very much in my way in standing to take an impression of the inscription. I consequently ordered my men to dig the earth away from the boulder stones, and then to roll them out of the way After these larger boulder stones had been removed out of the way, I found a layer of smaller boulder stones underneath them, amounting to perhaps half a dozen or more altogether. After removing these smaller stones I came to earth; and finding a small fragment of old pottery, I dug still deeper into the earth, and at a depth of about 2 feet below the original position of the bottom of the larger boulder stones, or about 2 feet 9 inches to 3 feet below the surface of the ground, I discovered four earthen vessels, which, on examination, I found to be cinerary urns containing human bones. These vessels were placed regularly in a line, all on the same level Could it be possible that these cinerary urns and human bones might be in some way connected with the purpose of the inscriptions immediately above them? What seemed to me the most extraordinary circumstance was, that the boulders and stones which lay over the top of the cinerary urns appeared to be *in situ*, or in their natural position, like any of the numerous other boulders which were sticking in the ground round about; and I do not think that these stones were placed in the position in which I found them by any artificial means! I therefore believe that the boulder stones must have come into the position in which I found them, jammed against the rock, by the agency of some powerful flood or current of water; and consequently that the cinerary urns and bones may be of very great and unknown antiquity."

13. Now, the truth of the matter is that it is a custom with the people of many castes in Bairāt to collect the ashes and bones of the dead body on the third day after cremation and deposit them in an earthen urn. They bury it underground with some mark to distinguish it from others, and leave it there till they find it convenient to take out the ashes and throw them in the Ganges. The whole place on the east and north of the *Bhīmji-ki-dungri*, below which is the Aśoka inscription rock, is cemetery ground, and such cinerary urns are buried, I was told, all along this line of the hill. In fact, I was shewn a spot, quite in the immediate vicinity of the inscription boulder, where the ashes of a person, dead about a week before I came there, were buried. It is no wonder that such remarks as those of Carlleyle afford a nice occasion to people like the author of the *Pickwick* papers to crack jokes at the expense of antiquarians.

14. Not far from this hill and to the east of it are what are called *Sati-ki-chhatris* or *maṇḍhis*. They are structures raised over the places where women of Bairāt in ancient days became *satīs*. The *chhatrī* described by Carlleyle is one erected over the ashes of Lāḍi-Jamanā, who immolated herself as *sati*. Her husband's name was Pāṇde Chhītarāmāla, son of Toḍara and grandson of Dhaṇiyā, and he died in V. E. 1743. Lāḍi-Jamanā was the daughter of Mohana, a minister, and of the Jhāḍolā śāsana. The *chhatrī* was built by Chhītarāmāla's nephew Sāvaldās, who is said to have been a Gauḍ Brāhmaṇa and of the Hariitavāl śāsana. One of Chhītarāmāla's brothers was Sabalsingh, who obtained the title *singh* and the village of Pāpḍī as *jahāgir* from the Muhammadan Emperor, Naurangśāh. Who this Naurangśāh was is not definitely known, but he is commonly identified with Aurangzeb. The present *jahāgirdār* of Pāpḍī is a descendant of Sabalsingh, and is called *thākar* although a Gauḍ Brāhmaṇa. In the *chhatrī* is the sculpture of a horseman, who is always taken to represent the cavalry soldier that died on the battle field and was the husband of the women who followed him as *satīs*.

Such sculptures are found in numbers throughout the whole of Rājputānā and particularly so in Mārwar. But I fail to understand how Carlleyle finds in this mode of sculptures an intimate connection with the Kalkī *avatāra*. Kalkī, who is to come yet, is to be a warrior riding on a horse, and is consequently naturally figured like a horseman. But how "it has been appropriated as a symbol of *satti*," as he says, is certainly inexplicable to me.

15. From Bairāt I went to Āmer *viā* Manoharpurā and Achrol. It is

AMER.

situated in a gorge of hills called Kālī Koh, and was the ancient capital of the Kachhwāhā Rājputs for six

centuries, being an ideally strong place. By reason of its rather low and cramped situation, it became too small for being the capital of such an influential and rapidly extending state as Jaipur had become, and so Sawāi Jaysingh had to build Jaipur six miles off. The most important and probably the oldest temple here is that known by the name of Ambikeśvara, said to have been built by Rāja Ambarisha, son of Māndhātā, king of Ayodhyā. And it is even said that the place Āmer or Amber was so named after this prince. The temple in question is a group of six shrines. The principal shrine is dedicated to Ambikeśvara, but contains nothing old. The *līnga* called Ambikeśvara referred to by Tod and Cunningham is really not in a *kuṇḍa* or tank but here in this shrine. In front of it is a *dīpa-stambha* or lamp column, which, it is said the king of Āmer always saw before taking his day meal so long as it was the capital. Near this shrine is another, which faces the north and has two porch pillars of at least the tenth century (Photo. No. 3488). In the *sanctum* are four images. Two of these are of Trivikrama, one being as old as the pillars themselves. These images are lying loose, but are worshipped every day. In a shed close beside this shrine is an old sculpture with three figures, probably a fragment of some old door-frame, which also is, strange to say, worshipped as the image of Śitalāmātā (Photo. No. 3489).

I.

16. At Āmer I found no less than three temples which were originally Jaina but were afterwards appropriated to Śiva worship. The oldest of these is *Lāl-Śāh-kā-mandar*. The interior of the temple, as it is at present, consists of three contiguous shrines with a *gūḍhamandapa* or closed hall in front. The lintels of the shrine doors are carved with the figures of Jinas, and so also the doors of the *gūḍhamandapa* itself (Photos. Nos. 3482-3484). But on a raised *daīs* in the middle of this hall are placed several Brahminical images. In the centre is a *līnga*, which is daily worshipped. There are three more *līngas*, four Nandins and three Gaṇapatis. One of the *līngas* has four busts carved in front, one on each side. In one of the niches in the inside of the walled enclosure is an old elegant image of Kārtikeya (Photo. No. 3485) not later than the tenth century. He is seated on a peacock, and had originally six hands.

I.

17. There are many other temples too numerous to mention, none of which except two are either archæologically interesting or visited by travellers. These two are the temples of Sūrya and Jagatsravanji. The first is a quite modern edifice, and has only latterly acquired some importance in the eyes of the antiquarian, as it was here that the late Professor Bendall found an inscription (Inscr. No. 2507) dated *Samvat 1011 Bhādrapade vadi 11 Sukra-dine*. Bendall is, however, wrong in saying that it is on a tablet of this temple that the inscription was engraved. It was really on a pillar in the front row facing the east, and had well nigh been concealed when I was there by a thick coating of whitewash. The Jagatsravanji temple is a very fine building in excellent condition, famous for a remarkable gateway and with a beautifully carved Garuḍa pavilion in front (Photos. Nos. 3486-3487). It was built by Mānsingh, it is said, by expending one crore and eighty lacs of rupees. The image in the shrine is of Girdharji—the same that was worshipped by Mirābāi. Mānsingh brought the image from Chitor when he conquered it. In the battle fell his son Jagatsingh, after whom the temple was named *Jagat-siromani*, which has now been corrupted into Jagat-sravanji. The image is of black stone with two hands. In the Garuḍa pavilion are two short inscriptions with the dates V. E. 1611 and 1719.

III.

III.

18. But the most interesting object to a tourist is the palace. It is built rather low in the hill instead of on lofty pedestal of rock, but it is most picturesquely situated as it overlooks the Māvṭā lake. The palace was commenced about 1600 by Rājā Mānsingh. Additions were made by Jaysingh I (the Mirzā Rājā), and it was completed in the 18th century by Sawāi Jaysingh. It was this latter prince, who built the peerless gateway, called the Gaṇeś Pol (Photo. No. 3491), which gives access to the Diwān-i-khās (Photo. No. 3492). The topmost room on this gateway is called Suhāg-mandar, from which the royal *zanana* looked at the assemblage in the Diwān-i-Ām below. From a balcony here the nicest view is obtained of the Jaygaḍh fort, which crowns the summit of a hill 500 feet above.

19. On the east of the Diwān-i-Ām is an open plain, where five young buffaloes are sacrificed on *Navarātra* days. The north-west corner leads to a small shrine dedicated to Śilādevī, who appears to be no other than Mahishāsūramardini. In front of the shrine a goat is daily sacrificed early in the morning, lights are waved before the goddess at about 10, and *bhog* or offerings presented exactly at noon. The priests are Bengālī Brāhmaṇas, who have long since forgotten their mother tongue, the dress and every thing of Bengāl except the custom of eating flesh which in the present case is the *bhog*—the goat's flesh—offered to the goddess. In fact, it is said that this goddess and her priests had been brought by Rājā Mānsingh from Bengāl.

20. Āmer having soon become unfit for accommodating the fast increasing population of the capital of the State, Sawāi Jaysingh in 1728 transferred it to Jaipur built by himself.

JAIPUR.

Objects of antiquity can, therefore, be hardly expected to be found here. While engaged in seeing the local Museum, I was agreeably surprised to find some sculptures stored in the corners of some quadrangles. Some of them were beautiful, artistic, and of an early age. They had been all huddled together at different places without being sorted. The Resident also, who is keen on antiquarian matters, has collected several images and placed them in his garden. It would indeed be a very nice thing if both collections are brought together, properly arranged, and carefully deposited in some room in the Museum building. This room would thus serve all the purposes of the Archæological Section, which seems to have been totally ignored here. Another work I was engaged upon at Jaipur was the preparing of a list of antiquarian remains in the Jaipur State. It is indeed a pity that there is no well-informed and enthusiastic antiquarian in this state just as we had Paṇḍit Gaurishankar Ojha at Udaipur and actually have Munshi Deviprasād at Jodhpur, although Jaipur is in no way inferior to Udaipur or Jodhpur. Hence the list for this state that had already been supplied to our office is not as complete and accurate as those for the Udaipur and Jodhpur States. I, therefore, consulted almost all those persons who could pretend to any knowledge of antiquities in this state, and was thus able to draw up on the whole an accurate and reliable list for our purposes. The tour which I undertook thereafter in the Śekhāvātī province will bear witness to it.

21. Eight miles to the south of Jaipur is Sāngāner, said to have been founded by Sāngā. There is a temple here called *Sāngābābā-kā-mandar*, wherein his picture is worshipped.

SANGANER.

There is also a temple of Sāngeśvara-Mahādeva, who was doubtless established here by Sāngā. But who this Sāngā was is not known beyond all doubt. He is said to have been one of the seventeen sons of the Kachhwāhā king Prithvirāja. He killed one Rājput named Karamsingh, who was residing at Mojamābād. The latter's Chāraṇ avenged his death by murdering Sāngā in the orchard of Kuvar Kishansinghji. There is a large old palace here, a part of which is now used for the local dispensary. It was formerly occupied by the heir-apparent of the Jaipur State, and it is said by some that this too was built by Sāngā-bābā. The only object of antiquarian interest here is the Jaina temple called *Singhiji-kā-mandar*. Who this Singhī was is not known. This temple is supposed to be of the 11th century, and is compared by many tourists with the Ābū temples for their deep beautiful carving. But to me at any rate it does not appear to be older than the 15th century (Photos. Nos. 3493-3494).

This is now a Śrāvgī temple and also appears to have been originally so, as the images of the *Tirthamkaras* are all nude. In the row of the subsidiary cells, most of the images have inscriptions engraved on them. But it is by no means certain whether the images have been there from the beginning or were brought from elsewhere. For most of them seem from their inscriptions to have been originally at different places, such as Bhrādakheḍā, Vāṁsakhohā and Mojābāda. None of these except two is earlier than V. E. 1658, inscriptions of which date are referred to the reign of *Mahārāja Śrī-Mānasīnghaji* of the Kūrma dynasty. Another variant of the latter name is Kuchhābā. This dynastic name is mentioned in connection with Sawāi-Jayasīmha, who is therein called *Ambāvati-svāmī*, i. e., lord of Ambāvati or Amer. The date supplied for him in this inscription is *saṁvatsare vahnī-vasu-mun-indu-mite 1703 Vaiśākha-māse kṛishṇa-pakshe aṣṭamī-tīthau Budhavāre*.

22. Chātsū is eighteen miles south of Sāngāner, and is the principal town of

CHATSU.

a *tahshil* of the same name. The antiquities of Chātsū have already been described by Carlleyle in *Archæological Survey Reports*, Vol. VI, page 116 ff, so that there remains very little to be said. Old sculptures are found in abundance here either lying loose or built into walls. But not a single temple that is old is now to be found in or about Chātsū. Carlleyle, however, says: "There is only one really old temple now standing in all Chatsu, and that is a small temple, with an ornamented conical spire, on the south-west side of the town; but there are no pillars in this temple and no inscription." I searched hard after this temple, but in vain. I also made many inquiries whether any ever existed. There is, however, what may be called a miniature shrine, standing "on the south-west of the town" as Carlleyle says, but this has no conical spire, at any rate not that kind of spire with which an ancient fane is surmounted (Photo. No. 3946). The spire here corresponds to the roof, that ordinarily crowns a *sabhāmaṇḍapa*. This miniature shrine is close beside the modern temple of Bāmanji, almost on the edge of the Golerāv *talāv* and is scarcely even three feet high. I wonder what purpose it could have served.

23. There is only one antiquarian object now lying in Chātsū, which is of sufficient interest for us. It is "a Kutila inscription of twenty-six lines on a broken black stone," as Carlleyle calls it (Inscr. No. 2508). In his time it was "built into the side wall of the steps leading down into a great tank at Chatsu,"—doubtless the Golerāv *talāv* as it is known there. When I visited Chātsū, it had been stuck up into a wall of the dilapidated temple of Raghunāthji in the immediate neighbourhood of this flight of steps. The temple had almost completely fallen down, I was told, on account of the high waters during the last monsoon caused by recent extensions to the *talāv* on the south-west side. A new temple to that god was being built from the materials of the old, when I was there. With this end in view the old temple was being razed to the ground, but without the least care being taken for the safety of the inscription stone, which had already been broken into three fragments. Soon after leaving Chātsū I wrote to the Resident to move the Jaipur Darbār to take some speedy steps for the safe custody of the stone, and the Jaipur Darbār kindly promised to remove the stone carefully to the new temple that is being built. I hope the Tahsildār receives orders from the Darbār before the stone is broken into atoms.

24. The inscription consists really of twenty-seven, and not twenty-six lines, as Carlleyle says. It gives an account of an entirely new Guhila dynasty, not known to us from any other records. I am going to edit the inscription in the *Epigraphia Indica*, and consequently forbear to give a summary of it here. Carlleyle says that "in this inscription mention is made of a raja, Sri Siva Jaje Guhila, who appears to have lived between the eleventh and twelfth centuries." Now, a king named Śivarāja is no doubt mentioned in line 24, but he is therein called a Chāhamāna, and not a Guhila. This Śivarāja had a daughter named Raṭṭavā, who, we are told, was married by the Guhila prince Bālāditya or Bālārka. And in commemoration of this queen who died, Bālāditya, we are informed, erected a temple of Murāri (Vishṇu), which is the main object of the inscription to record. The inscription, curiously enough,

ends with the word *Samvat* without, however, the actual specification of the date. But though no date is given, there can be little doubt that it is to be assigned to the 10th century. Śivarāja, therefore, could not possibly have lived between the 11th and 12th centuries, as Carlleyle asserts.

25. It will thus be seen that the inscription belongs to a Guhila dynasty. This is quite in keeping with the tradition that Chātsū was in the possession of the Guhilas before the Kachhwāhās took it. Golerāv, the name of the *talāv*, also appears to be a corruption of Guhilarāja, another indication of the place having once been held by the Guhilots.

III.

26. Two miles north of Chātsū is a hill called Śivdungar, which is crowned with, as Carlleyle aptly says, a fortified temple. It was originally a Śrāvagī fane, but now appropriated to Śiva worship. The whole temple is a modern construction, but old pieces of sculpture are here and there imbedded into the walls. The shrine is empty and in the closed hall (*gūḍhamandapa*) is a *liṅga*, which is worshipped (Photo. No. 3498). The shrine door is doubtless old, perhaps as old as the 8th century. Carlleyle says that "there was one sculpture in particular, built into the left jamb of the door of the present temple, on which there is a representation of two antique-looking human figures standing under a double-topped umbrella, and which I would be inclined to attribute even to a Buddhist origin, although the sculpture may be simply of early Jain execution." Such sculptures, however, are quite common in Rājputānā in very early temples, and there is nothing peculiarly Buddhistic or Jaina about them. At the northern extremity of the temple enclosure is a Jaina *chhatrī*, which contains a beautiful white marble pillar (Photo. No. 3499). The figures carved on them Carlleyle takes to be those of the *Tirthankaras*. But this is a mistake, for, as the inscription incised below each shews, they all are representations of the various pontiffs of the *Digambara* sect. The inscriptions also, that have been found here, confirm this conclusion. Thus one of these begins with the date *Sam 1556 varshe Vaiśākha śudi 6*, and then mentions the names of the pontiffs, who were of the Mūlasaṁgha, Sarasvatī *gachchha*, Balatkāra *gaṇa* and in the line of the *āchārya* Kundakunda. The name of the first pontiff here given is Padmanandin. He was followed by Śubhachandra and Jinachandra. One of Jinachandra's pupils was Ratnakīrti, at whose instructions some Khaṇḍelvāl *banias* of Ajamera *gotra* are said to have offered obeisance in the temple. The name of the place, where this temple was, is Champāvati, doubtless one of the names by which Chātsū is known. The *Suritāna*, *i. e.*, the Sultān, at that time was Gyāsadīta, in all possibility Ghiyās Shāh Khaljī of Mālwa, and the local chief was *rājā* Bhāmāra, who belonged to the Kūrma, *i. e.*, unquestionably, the Kachhawāhā, family. No king of this name, however, is to be found in the dynastic list of Jaipur. The pontiffs, mentioned in this inscription, are found in the *pattāvalī* of the *Digambara* sect published by Dr. Hoernle in *Indian Antiquary*, Vol. XX, pp. 354-355, but therein between Śubhachandra and Jinachandra is placed another pontiff of the name Prabhāchandra.

27. After leaving Chātsū, I commenced my exploration work in the Śekhāvātī province of Jaipur. The north of the Jaipur State is split up into two great divisions, one called Tamvrāvātī and the other Śekhāvātī. Tamvrāvātī is so named after the Rājput tribe Tamvara, the same as the Tomara of the inscriptions. According to the traditions, the Tamvars were at first reigning at Delhi, but were ousted from there by the Chohāns. Consequently they migrated southward, and settled at Pāṭaṇ in Tamvrāvātī. The other province was called Śekhāvātī after the Śekhāwats, one of the Kachhawāhā clans originated from one Śekhājī. By far the larger portion of this province is in the hands of the tributary chiefs of the Jaipur Mahārājā, who are all Śekhāwats. Of these Sikar and Khetri are the two principalities of note and importance here.

28. The first place in Śekhāvātī which I visited was Khātū in Sāmbar Nizāmat. It was no doubt once a place of antiquity and sanctity. It is mentioned in a Rānpur inscription as one of the important places conquered by Rāṇā Kumbha. But an earlier reference to it is to be found in the celebrated Harsha inscription of A. D. 973, in which it is mentioned by the name of Khaṭṭakūpa. It was then

KHATU.

also the name of a district. It had also been celebrated for the temple of Śyāmji, which was demolished by the Muhammadans who built a mosque out of its materials. Pieces of old sculpture may still be seen in the walls of the mosque (Photos. Nos. 3500-3501).

29. From Khātū I proceeded to Revāsā principally with a view to visit Jin-mātā. Revāsā is nearly sixteen miles north-west of

REVASA.

Khātū, and is in the *jahāgir* of the Khandelā chief.

I. Though I did not expect to find any antiquarian object here, I found one temple no doubt modern but containing two or three old pillars of the twelfth century (Photo. No. 3503). This was the temple of Kalyāñji. But a still more interesting object was a *chhatrī* near the *Uparlā kuvā*, said to have been built by a Vanjārī. The pillars used here are deeply carved, and cannot be later than the tenth century. Some of them have been put up upside down (Photo. No. 3502). I wonder whence these pillars were brought. At the ancient sites round about Revāsā that I inspected, none of this size were found anywhere.

30. About six miles to the south of Revāsā is the temple of Jin-mātā.

JIN-MATA.

It is situated at the foot of a hill, and is surrounded by a thick jungle. Round about the temple are numbers

of *tibāris* and *dharmaśālās*, and beyond these are a few hamlets belonging to the *pujāris*, of whom no less than 250 families are settled here. They are all Parāśara Brāhmaṇas, and belong to one *nakh*, viz., Bhopā. They say that their ancestor Mallāji first came here with king Hariśchandra of Dhārā as his priest. The waters of the streamlet close by the temple cured him of his leprosy, and the king built a temple to Mātā, and kept him there as her *pujārī*. Four-fifths of the presents offered by pilgrims belong to them, and one to a Chohān Rājput of the Sāmbhariā *khāmp*, who stays at Reṭā, three miles from the temple. Some one of his family always stays there to claim his dues. The *pujāris* have recently so much multiplied that in spite of the pilgrims flocking there they obtain a scanty living. Some have, therefore, taken to tillage. Fairs are held here twice a year, once in Chaitra (March-April) and once in Āśvina (October-November), and continue from the 4th to the 8th of the bright half, that held in Chaitra being the grandest. The word Jin is said to be a corruption of Jayantī, and her full and real name is Jayantī-mātā. The goddess has eight hands. As she is almost completely swathed in clothes, it is impossible to say what she is like. But from the description given to me she seems to be Mahishāsuramardini. The Chohān *pujārī* sacrifices a goat every month on the 8th of the bright fortnight, but outside the *sabhāmandapa*. The Mātā is notorious for her drinking propensities. It is said that if she is to be offered liquor, at least three cups have to be offered. These cups are generally taken to the goddess by the Rājputs. The lips have only to be touched with the cup without tilting it in any way, and lo! the whole quantity is quaffed in an instant. It is said that Bhairavsinhji, father of the present chief of Sikar, took ten camel loads of liquor in order to test the strength of her drinking propensity. But when the camels were unloaded, it was found that the bottles had been emptied of their contents. Inside the shrine are two lamps, one of *ghī* and one of oil, kept burning unceasingly, the expense thereof being paid by the Jaipur Darbār. The Khandelā chiefs contribute only Re. 1-4-0.

I. 31. Now, with regard to the architecture of the temple the *sabhāmandapa* is doubtless old, and is, on the whole, fairly well preserved. The pillars closely resemble those of the later Osiā temples, and cannot be later than the 10th century (Photos. Nos. 3505-3506). But the wall, which runs round the *sabhāmandapa* on the north and west, is undoubtedly modern. The hall was so much crammed with drums and tabours that it was with difficulty that we could move in the interior. The shrine door is a patch work of odd pieces, mostly of an old door-frame, probably the original itself. But these pieces, instead of being arranged methodically, are anyhow thrown into the walls. Other sculptures are also stuck into them, and one such is a small image of what even the *pujāris* had reluctantly to admit to be a *thirthankara*. The architrave again, resting on two pillars of the *sabhāmandapa* immediately in front of the shrine, is a *devli*, i. e., a memorial stone bearing the sculpture of a warrior mounted on his horse and an inscription recording that one Khemarāja died in (V. E.) 1029=

A. D. 972. The exterior of the shrine is all modern plaster work, excepting the images in the niches (Photo. No. 3507). These are unquestionably old, perhaps as old as the pillars of the hall themselves. All these except Śiva have two hands each, another indication of their early age. All these are so thickly bedaubed with red paint that it is not a little difficult to recognize them. In the principal back niche is a goddess with two hands, her right holding a sword and the left a shield, and with her vehicle the lion close beside her. In the principal niche facing the north is Mahishāsūramardīnī with two hands, her right holding apparently a skull and the left a sword, and trampling upon the demon. In the remaining central niche is Śiva with eight hands, one holding a spear bearing a victim transfixed on its end. He also bears the elephant hide. It reminds one of a similar figure in the temple of Kailāsa at Ellorā. This figure is, however, mistaken by the people for Bālāji or Hanūmān. The other figures sculptured are of the regents of the quarters. But Vāyu is stuck up at the north-east, instead of at the north-west, corner, and Agni is placed twice over, one rightly in the south-east corner and once wrongly in the north side. This shews that the outside walls of the shrine have been rebuilt.

32. The lower parts of the pillar shafts of the *sabhāmandapa* contain inscriptions engraved on them, which are important for the history of the imperial Chāhamāna dynasty (Inscr. Nos. 2509-13). The earliest of these is dated V. E. 1162, and refers itself to the reign of Prithivīdeva, who is undoubtedly here Prithvirāja I. It records the rebuilding of the temple by one Haṭhada, son of Mohila. Two inscriptions bear the date Samvat 1196, and belong to the reign of Arṇarāja, the same as Arṇorāja, son of Prithvirāja I, and contemporary of the Solankī king Kumārapāla. A fourth inscription says that in Samvat 1230 during the reign of Someśvara, i. e., the Chāhamāna sovereign Someśvara, Ālhaṇa, son of Udaīrā, rebuilt the *mandapa* of the temple. A fifth inscription is dated *Samvat 1382 varshe Chaitra sudi 6 Soma-dine*, when the king Mahamadasāhi was reigning. Then one *thakura* Vichuchchbāja, son of *thakura* Daipati, of the Lohatāṇi family, we are told, rebuilt the *Jinī-deharā*, i. e., temple of Jīṇi. Lohatāṇi is probably identical with Nātāṇi, a *khāmp* or surname found both amongst the Khandelvāl and Mahesārī *mahājans*. Mahamada-sāhi of this epigraph is obviously Muḥammad Tughlaq. A sixth inscription begins with the date *Samvat 1520 varshe Bhādravā sudi 2 Somadine*, and records the obeisance of one *thakura* Iradāsa, of the Māmnika-bhaṇḍārī family. Mānak-bhaṇḍārī, as it is now written, is still found as a *got* in the Māthur Kāyastha community both in Jodhpur and Jaipur. A seventh inscription gives the date *Samvat 1535 varshe Śake 1399 Ashāḍha sudi 15 Somadine*, and speaks of the temple of Jīṇi as having been renovated. There are a few more inscriptions here, which are, however, too insignificant to be noticed. It will be seen from the inscriptions that the temple of Jīṇ-mātā, or of Jīṇi or Jīṇi as she is therein called, was thrice rebuilt—once about the middle of the 12th century, the second time in the first half of the 14th century, and the third time about the close of the 15th century.

33. Behind the temple of Jīṇ-mātā there is an underground passage leading to a subterranean chamber, which contains the image of what is known as *Bhāmīrā-kī-mātā*. In front of her on the ground is a bust of brass said to be the head of Jagde Pavār offered by him to the goddess. Close by is a lamp which is kept burning for ever. Above the entrance to this chamber is built into the wall a lintel which must have belonged to a Vaishṇava temple. On the projecting block is Viṣṇu seated on Garuḍa, and above him are the *Navagraha*.

34. Eight miles south-east of Sikar is Haras, where is to be seen perhaps the highest hill in the whole of Śekhāvātī. From the south of the village runs a rough path called *khurrā* for going up the hill, and which consists of nothing but large stones thrown into the ground anyhow. Most of them have become so smooth by constant wear that it is somewhat dangerous to set one's foot on them, especially when one is descending. The *khurrā* was made about 175 years ago, by Śivsingh, who was then the chief of Sikar. It extends over two miles, and, after clearing it, one has to trudge over a distance of at least one and a half miles before he reaches the ancient ruins.

III. 35. The temple which is really ancient is the one locally known as *purāṇā Mahādeva* or Harasnāth. Close beside it is the modern temple of Śivji, built by Śivsingh, the same chief who built the *khurrā* (Photo. No. 3508). This has a plain but stupendously high spire, which is seen even from a distance of five miles. To the south is a *kunḍa* built by a *mahātmā* called Nandrāmji nearly 200 years ago. Still further to the south is the temple of Bhairavji, which is built of materials from that of *purāṇā Mahādeva*. The pillars, especially at the entrance and near the cooking room of the *pujāris*, are old (Photos. Nos. 3515 and 3517). The image of Bhairava is in an under-cell. But just before entering it may be seen on the right a beautiful image of an eighteen-handed goddess (Photo. No. 3516). A fair is held here on the 14th of the bright half of Bhādrapada, where people from the neighbouring places come. Near the south-west corner of this temple are gathered together heaps of broken images and sculptures.

I. 36. Let us now turn to the temple of *purāṇā Mahādeva*, with which we are here principally concerned. It was once a magnificent temple as will be seen from the mass of ruins scattered on all sides, and it is indeed a sad thing to see it now an almost utter wreck. In the porch of the temple (Photo. No. 3513) is a large slab of black stone on which an inscription is incised (Inscr. No. 2514). This has been edited by Prof. Kielhorn in the *Epigraphia Indica*, Vol. II, p. 116 ff. But as he had no local knowledge of the temple, some mistakes are to be found in his translation of it. From the inscription we learn that the god was Mahādeva known by the name of Harsha, after whom the mountain was also called Harshagiri. The temple was built by one Bhāvarakta *alias* Allāṭa in V. E. 1013 = A. D. 956. Verse 12 describes what the temple was like, and is consequently important for our purposes. As Prof. Kielhorn's translation of it is not satisfactory, I give here mine:—"Glorious is the mansion of the divine Harshadeva, which is charming with the expanse of (its) spacious hall (*mandapa*) exquisite with the splendour of gold shells, (and) lovely in consequence of (the statues of) Vikatā and the sons of Pāṇḍu set up in the row of structures along (its) sides. Resembling (in height) the peak of Meru, it is pleasant on account of an excellent arched doorway (*torāṇa-dvāra*) and a well-carved bull (Nandī), and is full of manifold objects of enjoyment." A long flight of stairs leads to the courtyard of this temple. Just where these stairs end are the shafts of two pairs of columns one in front of the other, which were no doubt surmounted by a *torāṇa* and formed the arched entrance, as stated in the verse. A little further on, on a raised terrace is an old marble image of Nandī, once no doubt placed in a pavilion, of which the plinth only has survived (Photos. Nos. 3509-3510). This is unquestionably the bull referred to in the inscription. It also says that there were other structures also on the sides of the temple, and that in one of them were the images of Pāṇḍavas and Vikatā. That there were these structures is clearly proved by the ruins of the subsidiary shrines on the south and south-west. The images of Pāṇḍavas also may be easily recognized in the ruins on the north-east. Here are six colossal images, as high as seven feet almost, which are to this day said by the people to be those of the Pāṇḍava brothers and Draupadī (Photos. Nos. 3520-3522). I do not know whether Vikatā stands here for the ogress Hidimbā. The figure here is, however, that of an ordinary woman, and not that of an ogress. But Hidimbā, it must be remembered, had changed herself into a beautiful woman and then married Bhīma. And the figure in question may represent Hidimbā when she was in this condition. Of the remaining figures, there are two which bear a bow and arrows. One of these has a crown. This must be Arjuna, and the other either Nakula or Sahadeva. There is a third figure which holds a lotus flower in his right hand and retains his left on his hip—an almost conventional attitude in which kings and personages of importance are represented in old sculptures. Besides, the figure bears an elaborately ornamented crown. I have no doubt that this is Dharma. There is a fourth figure which is shewn as robust and stalwart and trampling upon demons. Though the head of the figure is missing, it will not be unreasonable to say that this represents Bhīma. The inscription states that the statues of the Pāṇḍava brothers were placed in one of the structures on the outskirts of the temple. These images are all lying on the north-east of the temple but there

are no traces of any old structure spacious enough to contain them. Perhaps there was one formerly on this side, on whose site the present temple of Śivji may have been built.

37. The spire of the temple is completely gone (Photo. No. 3514); and the exteriors of the *sabhāmandapa* and the shrine also are no better. Only Kubera of the outside walls of the shrine is preserved. What is most curious about him is that his *vāhana* is shewn to be the ram (*cf.*, however *Ind. Ant.* Vol. VI, p. 361). The interior of the shrine, which is on a lower level, is accessible by a small flight of stairs, and contains an old *linga* with four faces, one on each side (Photo. No. 3511). The inside walls also are carved with no less than seventeen figures. The central figure on the west wall represents some form of Gaurī, with two hands, the right holding a *linga* and the left an image of Gaṇapati, and herself standing on a lizard.

38. I have already said that the ruins of the temple of Harsha and its subsidiary shrines have served as materials for building the adjoining temples of Śivji and Bhairava. Amongst these may be found many figures which are interesting from the iconographic point of view. The image of an eighteen-handed goddess has already been alluded to. Another sculpture, which is built into the south wall of the temple of Śivji represents Brahmā and Viṣṇu as attempting to fathom the *linga* of Śiva (Photo. No. 3519). Such sculptures are both rare and early; and, so far as my knowledge goes, two such exist in the temple of Kailāsa at Ellorā and on the temple of Virūpākṣa at Paṭṭadakal. In a niche of an attendant shrine facing the south is a third sculpture, which I for long took for a representation of Kalkī, the last *avatāra* of Viṣṇu. But as clearly shewn by Paṇḍit Bidyābinoda, he is to be identified not with Kalkī, but with Revanta, son of Sūrya (*Journal and Proceedings, Asiatic Society of Bengal*, Vol. V, No. 10, 1909) (Photo. No. 3523).

39. The inscription states, as said above, that the temple was constructed by Allāṭa in V. E. 1013 = A. D. 956. We have been informed who this Allāṭa is. There was a devout worshipper of the god Uttareśvara named Viśvarūpa, who was of *Pañchārthālākulāmnāya*, which Prof. Kielhorn took to be equivalent to *Pañchārthala-kul-āmnāya*. The name Pañchārthala consequently puzzled him, and he somehow or other explained it by saying that it was the same thing as Pañchārthika. But this is a mistake. The expression must be understood to stand for *Pañchārtha-Lākul-āmnāya*. Viśvarūpa was thus an ascetic of the Lakuliśa-Pāśupata sect. I have elsewhere shewn that the phrase *Lākul-āmnāya* occurs in Mysore inscriptions, and the word Pañchārtha, which is conjoined thereto, is a technical term to the philosophy of this sect and has been explained by Śāyaṇa in his *Sarvadarśana-saṃgraha* in the section dealing with *Lakuliśa-Pāśupata-darśana*. Viśvarūpa's pupil was Praśasta, and the latter's disciple was Bhāvarakta *alias* Allāṭa. He is said to have originally belonged to a Brāhmaṇa family called Vārgaṭika residing at Rāṇapallikā, which is spoken of as his *Saṃsārīka-kul-āmnāya*. Rāṇapallikā has been rightly identified by Kielhorn with Rāṇoli, 7 miles east of Haras. But the Sanskrit expression has been misconstrued by him. For he takes it to mean "Where the hereditary doctrine is that of the Saṃsārīkas," whereas what it really means is that his *Saṃsārīka* or worldly, as opposed to his spiritual, family was at Rāṇoli. There is thus no reference here to a sect called Saṃsārīkas, as Kielhorn supposes. Allāṭa was alive when the temple was constructed in A. D. 956. In fact, it was he who built the temple with the wealth received from the pious people. Allāṭa died in V. E. 1027 = A. D. 970, and was succeeded by his pupil Bhāvadyota. It was in his time in V. E. 1030 = A. D. 973, that the inscription was put up. In verse 27 we are informed that Harsha was the tutelary goddess of the Chāhamāna family. It is, therefore, no wonder that many of the grants made to this god, which are recorded at the end of the epigraph, were made by the Chāhamāna kings. The inscription refers itself to the reign of Vigharāja, but his father Simharāja was alive when the temple itself was erected. It is on this supposition only that his grant of two villages to the god Harsha becomes intelligible. Professor Kielhorn has done full justice to the account of the Chāhamāna family given in the inscription except in one point. The first prince mentioned is Guvaka I, who in the record is stated to

have been looked upon as a hero in the assembly of the king Nāgāvaloka. At the time of editing it, he did not take Nāgāvaloka as one name, and supposed that the king was a Nāga prince. This mistake he afterwards corrected, but was not able to suggest who this sovereign was. I think, in the first place, that this Nāgāvaloka is identical with the prince of that name mentioned in the Pathārī inscription of A. D. 861, and secondly that he was the same as Nāgabhaṭa, son of Vatsarāja, of the imperial Pratihāra dynasty. This point will be made clear in a separate paper which I mean shortly to write.

40. The inscription informs us that the temple was built by the *sūtradhāra* Chandaśiva, son of Virabhadra. The same thing is told in a short inscription of three lines on a piece of column in the hall immediately in front of the shrine (Inscr. No. 2515). In fact, this column is made of three different pieces, and does not represent a single whole original pillar of the *sabhāmaṇḍapa*. Other columns and the shrine also shew that the temple was at some time rebuilt. Another small inscription on a pillar begins with the date *saṃvat 1535 varshe Āshādha sudi 6*, refers itself to the reign of Sulātāna Gyāsadi, *i. e.*, Ghiyās Shāh Khaljī of Mālwa, and specifies the names of some masons, such as Udhā, Kolhā and so forth. The date *Samvat 1535 = A. D. 1478* shews that the temple was reconstructed in the second half of the 15th century.

41. Raghunāthgaḍh is fourteen miles north-east of Sikar and comes under the same principality. The place is popularly known as Khoh, because it is situated in a gorge formed by

RAGHUNATHGAḌH.

two hills. The fort here was built by Devisingh, an old chief of Sikar,—the same Devisingh who constructed and after whom was named the fort of Devgaḍh, which is in the vicinity of the Harsha mountain. There are temples of Raghunātha both on the fort and in the village below. This is the reason why it is called Raghunāthgaḍh. There is an old deserted rebuilt temple of Mahādeva in the village (Photo. No. 3826), which was originally not later than the 12th century. Not far from the temple is a marble image of Mahishāsurmardini (Photo. No. 3527). Near a well not far from the *dharmaśālā* is a *tirthamb*. It bears an inscription with the date V. E. 1150 and referring itself to the reign of a Chandel king. According to local traditions, this part of Śekhāvātī was first held by Chandelās, then by Dāliyās, then by Nirvāṇs, then by Taknets and lastly by Śekhāvats. Reminiscences of Taknets are still preserved in the *sanads* issued by Alakkhānji, son of Nārāyaṇdāsji, but remains of earlier times had not so long been discovered. And the *tirthamb* inscription is the first record so far found of this earlier period, and shews that the local traditions are correct in saying that this land was once possessed by the Chandel Rājputs.

III.

42. Eight miles from Raghunāthgaḍh and ten miles south-west of Udepur is Lohagar, a place of great sanctity in Śekhāvātī.

LOHAGAR.

There are two *māhātmyas* connected with this place. One is called *Padma-purāṇe Lohārgala-shaṭtīrtha-māhātmyam* and the other *Sāroddhāre Lohārgala-māhātmyam*. The latter is important, and has been published. It calls the place by the name of Lohārgala, and tells us that this is the name of the mountain and that it was so called because it stood like *loha* (iron) as an *argala* (bar). Lohārgala, however, as it is understood by the people, is the name of the *tīrtha* here, the mountain itself being called Mālket. In the *māhātmya* also the true name of the mountain given is Mālaketu, son of Śailendra who was himself a son of Himālaya. There is actually a temple here on the top of a hill dedicated to this Mālket, where he is represented to be seated and with two hands, one holding a rosary and the other left open. In the *māhātmya* it is also stated that after slaughtering the Kauravas, the Pāṇḍavas, in order to free themselves from the sin of *gotra-hatyā* so committed, went out in search of *tīrthas*. They had been told by Nārada that when the mace of Bhīma would become *druta* (liquified), they were to suppose that their sins were washed off. So in the course of their pilgrimage they came here, and the mace of Bhīma became liquid at the touch of the water of a well, which has since been known as *gyān-kucā*. This mace was of iron, *i. e.*, *loha*, and it was liquified, *i. e.*, *gal gayā*. Lohāgal was, therefore, the name by which, according to the popular account, the place became known.

43. Fairs are held here twice a year—once on *Vaiśākha sud Pūnimā* and another time *Bhādr̥vād Amāvās*. The second is more important, and the pilgrims who come are expected to make a *parkammā* or circumambulation round the mountain. They first come to Lohāgar on the 10th or 11th of the dark half of Bhādr̥pada. They commence bathing in Sūrya *kunda*, then bathe in Chitravati-Gaṅgā, a small *kunda* behind it at the foot of a hill, and afterwards in *Brahmahrada* near *gyāṅkurā*. Then they go to the Triveni, consisting of the junction of the three rivers Karkotakā, Saṁdhyā, and Śarkarā, and bathe there. Thence they repair to the village Keroḍī, where they bathe in two *kundas*, one of hot and the other of cold water. From there they go to Sakrāi, bathe in the Śarkarā river, and do obeisance to the goddess Śākambharī. Then they go to the river again, and perform ablutions. They afterwards go to Khoh *kunda*, and do worship to Rāvaṇeśvara-Mahādeva. From there Nāga *kunda* is reached, and from Nāga-*kunda* they go to the river Śobhāvati and thence to Khori *kunda*. At all these places they bathe. From Khori *kunda* they come back to Sūrya *kunda* at Lohāgar, where they must be present on the 14th as it is the principal *tīrtha* here. The circumambulation thus extends over twenty-four *kōs*, and has to be finished in five days at the most. With Lohāgar are intimately connected the Mahesari, one of the well known bania classes of Rājputānā. The history of their origin has been told in the *Itihāsa Kalpadruma*. When Khaṇḍelā was in the possession of the Nirvāṇ (Chohan) Rājput, a certain king called Khaḍgalasen was once reigning. His son Sujān Kamvar was a convert to Jainism, and always prohibited Brāhmaṇas from performing sacrifices. The king, therefore, without specifying any reason, forbade him to go to any place north of the city. Once, however, the prince, attended by seventy-two sons of noblemen, did go out on a stroll on the north of Khaṇḍelā, and to his surprise found six sages including Gautama engaged in a sacrifice. It then suddenly flashed upon him that this was the reason why he had been forbidden to come here, and he at once ordered his companions to put an end to the sacrifice. The moment, however, they approached the sages to seize and destroy their sacrificial materials, the latter cursed them, and they were all, including the prince himself, converted into stone. On hearing of this, the king of Khaṇḍelā died, but the wives of those turned into stone repaired to the place, and commenced performing religious austerities in an adjoining cavern. After a time Mahādeva and Pārvatī happened to pass by that place. They all came out, and fell at their feet. Through the intercession of Pārvatī, Mahādeva restored their husbands to their original life, but the weapons which they originally had with them stuck to their bodies. Mahādeva, therefore, ordered them to bathe in the Sūrya *kunda*. The effect of its water was such that the weapons were separated from their bodies, but they had also been well-nigh dissolved and were consequently unfit for any use. Mahādeva, therefore, asked them to exchange their martial for commercial pursuits. Hence their descendants, who were Mahesaris, became traders and merchants.

44. From Raghunāthgaḍh I proceeded to Sakrāi, which is twenty miles distant *viā* Udepur. It is the same Sakrāi that is referred to above in the description of the circumambulation

SAKRAI.

II. which pilgrims make round the range of hills known as Mālket. Here is a temple of Śākambharī situated in the midst of one of the thickest jungles of Śekhāvātī and standing by a rivulet called Śarkarā, after which the place is named Sakrāi. The outside walls of the shrine are doubtless old, and cannot be later than the second half of the eighth century. But no other portion of the ancient temple now survives, except two or three pillars (Photo. No. 3528). In a corridor wall of the front entrance has been stuck an inscription which ends with the date *Samvat 879 dvir-Aśāḍha-sudi* (Inscr. No. 2517). The reading of the first cipher of the date, *viz.*, 8, is certain, but I am by no means sure regarding the two following ciphers, as they are entirely new and not known to us from previous records. The inscription records the erection of a *mandapa* by certain *goshthikas* in front of the goddess Śaṅkarā. This, no doubt, appears to be the correct and original name of the goddess, and not Śākambharī by which she is at present known. One of the *goshthikas*, *i. e.*, members of the temple supervision committee, was the *Śreshthi* Maṇḍana of the Dhūsara family. The surname Dhūsara is still well-known in the Jaipur State, but persons bearing this surname call themselves Bhārgava Brāhmaṇas, though they are suspected by the people to have been originally banias. But the popular suspicion, I think, is shewn to be a fact

by our inscription, for Maṇḍana Dhūsara is called a *Śreshṭhi*, i. e., Set or Seth, which title is borne by none but the bania class. Another *gosthika* of the temple was the *Śreshṭhi* Garga of the Dharkkaṭa family. I have shewn elsewhere that the name Dharkkaṭa has survived in the slightly altered form Dhākaḍ, a sub-division of the Osvāls. Curiously enough, the initial portion of this inscription is also worth pondering over. It invokes the blessings of three deities, first of Gaṇapati, next of Chāṇḍikā, and lastly of Dhanada, i. e., Kubera. It is worthy of note that here Chāṇḍikā is placed between Gaṇapati and Kubera, and no doubt reminds one of the figures on the pedestal of the shrine of Piplād mātā in Osiā. Of these last the central figure is that of Mahishāsura-mardini, a form of Chāṇḍikā, and she is flanked by Kubera and Gaṇapati on the right and left respectively. When I was at the temple in Sakrāi, I was not allowed to go into the shrine and inspect the images, which were well-nigh concealed under garments, but I was simply told that the goddess was Mahishāsura-mardini, and had none by her sides.

45. There is yet another old inscription which also requires to be noticed, though briefly (Inscr. No. 2518). It is engraved on a slab which is somewhat mutilated, and which, what is worse, is coated with a whitewash, with the result that many letters have thus become illegible. The slab is now placed in the principal niche of the exterior of the shrine facing the north. And as a cattle-pen has been put up against the north wall of the temple, the inscription stone is practically in the dark. It is, therefore, no easy task to read this inscription. It apparently refers itself to the reign of the Chāhavāṇa king Vighararāja, and records that Dayikā, queen of Vachchharāja, i. e., no doubt of Vatsarāja, uncle of Vighararāja, as we know from the Harsha inscription, repaired the temple of Saṅkarā-devī, which was situated in a *bṛihad-droni*, i. e., in a large valley between two mountains. This is, no doubt, the case with the temple, as it is. The inscription ends with the date *Samvatsara 55 Māgha śudī 5*. It is indeed curious that the date is here specified with the hundreds omitted. But we know from the Harsha inscription that Vighararāja was living in V. E. 1030. The full date of our record, must, therefore, be 1055.

46. Fourteen miles to the south-east of Sakrāi is Khandelā, which is owned by two *jahāgirdārs*. It is also twelve miles north-west of Śrī-Madhupur, a railway station on the Rebhāri-

KHANDELA.

Phulerā chord line. Khandelā possesses a distinct celebrity for being the cradle of a class of Brāhmaṇas and also traders called Khandelvāl. But now there is only one house of Khandelvāl Brāhmaṇas and thirty of Khandelvāl *mahājans*. It is said that no less than 750 *bahels* (two-wheeled carts for ladies of high family), to use the local phrase, left off the place nearly 800 years ago to escape the persecution of some Muhammadan emperor, whose name is not known. Similarly 350 *tānkis* or stone-cutters left off, and the present well known stone-cutters at Makrāṇā and Dīdwanā are believed to be their descendants.

47. The only objects of antiquity that now survive here are (1) the temple of Khandeśvara-Mahādeva, (2) a Śrāvgī temple, (3) Munjī-kā-mandar and (4) some old wells. The first, though doubtless called after the source from which the name Khandelā is derived, is really a modern temple built of old materials (Photo. No. 3530). The second temple is doubtless old, but is dilapidated (Photo. No. 3529). Nothing of it has been preserved which is characteristically Jaina, and it is, therefore, inexplicable why it is called a Śrāvgī temple. It cannot be later than the tenth century. With regard to the third temple Munjī the name of the god, to whom it is dedicated, is really an abbreviated form of Mohanjī. He had at first a spacious temple erected for him, but it was demolished and converted into a mosque by the Muhammadans. This mosque is now close by the palace of the *Badā-Thikānāwālā*. When his temple was destroyed, Munjī, it is said, was pleased to come of himself and stay in the present place, though the latter, as admitted by all, was a Śrāvgī temple. The image of Munjī is not in the shrine proper, but in a niche of the *sabhāmandapa* close beside the shrine door. Outside the *sabhāmandapa* are two images, one of Seshāśāyi and the other of Kubera, whose head is, however, broken off (Photos. Nos. 3533-3534). These are loose images and were brought thither from elsewhere. Kubera holds in his right hand a drinking pot and in his left what is commonly supposed to be a money-bag. Might this last be a wine flask?

48. According to local traditions, old Khandelā was situated near the foot of the hill to the west of the present town. But no ancient structure is now existent there. Sculptures of the temples, that once stood here, may, however, be seen built in some wells known as Udāvlā, Rāmkuvālā and so forth (Photo. No. 3532). But the well called *Chintāman-kā-kuvā* is supposed to be the most ancient. It is said to have been built by a king named Chintāmaṇi, who had received a boon from a saint in accordance with which whatever he wished for was at once actualised. Khandelā was also once held by a Śekhāwat called Rāysalji, who flourished before V. E. 1600. He had a queen, who was the daughter of the chief of Jālor. She was thus a Sonagari, and consequently the step-well built by her is now known as Sonagri-kī-bāy (Photo. No. 3531).

III.

49. Old sculptures of mediæval times are found everywhere in and outside the town of Khandelā. But of these that are noteworthy one is lying loose in the temple of Kisandevji outside Khandelā (Photo. No. 3537), another is built into the wall of *Pañcko-kī-thāi* (Photo. No. 3536), and a third is on the steps leading to Narsingji's temple (Photo. No. 3535). This last piece is interesting. The principal and central figures are a man and his wife, most probably some king and queen, as there is a *nimbus* behind the head of each. The piece, in all likelihood, originally belonged to some temple built by them. But it must have been a Jaina fane, as shewn by the figure of a Jina with which the sculpture is surmounted. The lowermost part is occupied by a group of seven persons who no doubt at first sight appear to be *Saptamātri* but are not so, as a matter of fact, because they are clearly males.

50. Four miles to the north of Khandelā is Saladdipurā, a village owned by the *Chhotā-pānā*. About a mile from the village is an old temple of about the twelfth century, believed to have

SALADDIPURA.

been built for the spiritual merit of the two sisters Sobhal-de and Ābal-de. They were the daughters of the Chohān sovereign Visala. They had gone on pilgrimage to Lohāgar, disguised as males. But they were seen and detected by the prince of the chief of Soler, the old name of Saladdipurā. Both fell in love with the prince, and were taken off by him to Soler. Thereupon Visala, being enraged, marched off to attack the chief. He encamped at a place now known as *Bisalo-jodā* (tank of Visala). The chief and his son were killed in a well-pitched battle, and the daughters of Visala died as *satīs*. And in their memory, it is said, the temple was erected by the penitent father.

II.

51. The temple faces the east. Above the shrine door on the dedicatory block is Śiva standing with four hands, two playing on the guitar, one right holding the trident and one left a snake. On his proper right at one end is Gaṇapati standing, and on his left is the goddess Vaishṇavī. The door jambs are sculptured with the remaining *Saptamātri*. Above on the frieze are the *Navagraha*. Inside the shrine is now placed a modern image, the original having disappeared. This modern image is of Jamāi mātā, the tutelary goddess of the Śekhāwats. The exterior of the shrine contains three central niches, one on each side. That on the north face is occupied by Vārāhī, with six hands. The lowermost right hand is left open; the one above it holds a dagger and the uppermost a trident. The lowermost left hand bears a skull-crowned mace, and the middle a bowl; the uppermost apparently clutching her own hair (Photo. No. 3539). In the southern niche is Chāmuṇḍā, who is always represented as a hag with breasts fallen. She has eight hands, bearing, to begin with the lowermost right hand (*dakṣiṇ-ādha-kara-kramāt*), (1) a rosary, (2) a dagger, (3) a bowl, (4) a drum, (5) a snake, (6) resting on her breast with one finger in the mouth, (7) a human skull and (8) a skull-crowned mace respectively. The remaining, i. e., the back, niche also contains the figure of a goddess with eight hands. Of the left four, the lowermost is open, the second wields a dagger and the third a trident, the uppermost bearing a drum. The lowermost right hand holds a skull-crowned mace, the second a snake, the third some unidentifiable object, and the uppermost a bowl (Photo. No. 3538). What is curious is that all these goddesses have the man as their *vāhana* or vehicle. The outside walls of the shrine are also decorated with the figures of the *Aṣṭa-Dikpālas* or the Eight Regents of the Quarters. Of these Kubera is shewn with the ram as his *vāhana* as we have seen in the case of the Harsha temple

above; Niṣ-riti's *vāhana* here is the man, and not the dog, and besides, he is not here sculptured as naked; Yama is represented with two hands, of which the left holds a skull-crowned mace.

52. My tour for the last season in the Śekhāvātī province and so in the Jaipur State came to an end, and we prepared ourselves to resume our exploration work in the Jodhpur State.

AJMER.

But before actually going there, I seized this opportunity of visiting Ajmer in order to see whether any new additions were made to the Archaeological Museum there. Till the 2nd of March when I left Ajmer, only three new inscription stones had been received. Of these, two had been brought from Pushkar and one from Byānā. Of the former, one was a long stone containing an inscription of thirty-one lines (Inscr. No. 2519). It really records two separate grants, one by Malhana, son of Bhaṭṭa, and the other by a king named Durgarāja. The first grant is dated *Samvat 982 Māgha [su]di ekādaśyām*, and consists of a portion of a field called Khātakshetra within the precincts of the village Nandāgrāma on the west of Jyeshṭha-Pushkara. Jyeshṭha-Pushkara is called a *tapovana*, i. e., a grove in which religious austerities are performed. It is also spoken of therein as having been brought into existence by Brahmā and as *Vishnu-dharma-purāṇa*, i. e., old in [the practice of] the Vaishṇava religion. It is worthy of note that Malhana, the donor, is called *Pushkara-sāmānya*, i. e., belonging to the Pushkar community. Pushkara Brāhmaṇas are at present known as Parāśaras. Malhana was thus, in all likelihood, a Parāśara Brāhmaṇa. The date of the second grant cannot be properly deciphered, but it is certainly *Samvat 990* something odd. It was made by Durgarāja to the same god, i. e., Puṇḍarikāksha, on the occasion of a solar eclipse on the new moon day of Phālguna. But the nature of his grant is not clear from the inscription. The other inscription from Pushkar also appears to be a Vaishṇava record (Inscr. No. 2520). It commences with obeisance to a god whose name is lost and to Śvetadvīpa. The name of the god ended with the letters *vara* and began with either *pa* or *ya* (more likely the latter); and in all consisted of four letters. The proper left side of the stone is completely gone, and the middle portion of what is preserved is highly weather-worn. It is a pity that this stone is not well-preserved, because it appears to be an important inscription. In lines 5-6 are mentioned Śrīdhara and his son Viṇāditya, who were of the Kautsa *gotra*. Line 18 contains a reference to the king Vākpatirāja, who is probably identical with the Paramāra Vākpati-Muñjarāja. In line 21 occurs the name Rudrāditya, who was a worshipper of Vāsudeva. He is perhaps the same as Rudrāditya referred to in line 13. The name of Pushkara is met with in line 23. The third inscription has been engraved on the image of a Jina found at Byānā in the Bharatpur State (Inscr. No. 2521). It bears the date 1051 V. E. = 994 A. D., and says that the image was caused to be made in accordance with the instructions of Sūrasena of apparently the Vāgaṭa-saṅgha by the three brothers, Simhaika Yaśorāja and Nonnaika.

JODHPUR STATE.

53. My tour in Mārwar commenced with Phalodī, one mile distant from the Merta Road Station on the Jodhpur-Bikaner line.

PHALODI.

Phalodī and all other places I visited upto the end of March, are in the Meṭṭā (Merta) district of the Jodhpur State. It is celebrated for two ancient temples, one of Pārśvanātha and the other of Brahmāṇī. Both are on the outskirts of the village, the first on the west, and the second on the east, side. The image of Pārśvanātha, it is said, was found beneath a *ker* tree, and is composed of sand. A certain Jaina had given his cow to a herdsman for taking out for grazing. But to his surprise he found that the cow, when she returned in the evening, gave no milk. He scolded the cowherd several times but to no purpose. Resolved upon ascertaining what the fact actually was, he once dogged the footsteps of the herdsman and his cow. He watched the cow separating herself stealthily from the drove and going to the foot of a *ker* tree. There she raised one of her hind legs and lo! milk of itself flowed from her udders. Curious to know on what substance the milk fell, he approached the tree and found this image of Pārśvanātha wet with it. The image was removed amidst great rejoicings and enshrined in the present temple,

III. which was specially built for it (Photo. No. 3548). It is thus believed that the image formed itself from the sand particles and the milk of the cow. Every third or fourth year, I was told, some special kind of drugs and spices was applied to the image to guard it from the effects of weather. And to minimise the effects of moisture, it is always covered with a silver case divided in two parts. To these and not to the inside image saffron is applied, and these are every day taken out and clean washed. The image is thus altogether left untouched. In the month of Āsoja (Āśvina) a great fair is held, and, since the opening of the rail, pilgrims from distant parts of the country flock to this place. The person, who contributes highest to the maintenance of the *ghī* lamp in the shrine, has the right to wave lights before the idol. No less than Rs. 1,200 is annually collected from the pilgrims. A portion of this income is now being devoted to painting the *sabhāmaṇḍapa*, which, however, is a thing to be regretted. The finances of the temple are controlled by a *pañch*, who stay in Meḍtā, and spend the remainder on repairs to the twelve Jaina temples there.

54. In front of the shrine on each side is a white marble slab curiously sculptured. Each has an inscription on it. One of these is dated *Saṃvat 1221 Mārgasīra sudi 6*, and speaks of a gift of *Chāṇḍaka* together with *Sri-Chitra-kūṭiya-Silaphata* in the temple of Pārśvanātha in Phalavardhikā (Phalodī). The gift was made by the Porvād Ropimuni and *bhāmḍārī* Dasādhā. The other inscription bears no date, and records the sculpturing of *uttānapattā* by Seth Munichandra. The meaning of *Chāṇḍaka*, *silaphata*, and *uttānapattā* is unknown to me. Munichandra is spoken of as having also constructed the *maṇḍapa* of the temple, in Naravara, built by Sallakshmaṭa, and as having placed *deva-vā(bā?) lakāḥ* in the temple of Mahāvīra at Ajayameru (Ajmer). In an antechamber to the *sabhāmaṇḍapa* are placed some sculptures in wall niches. Two of these are interesting. They are *Samavasaraṇa* and *Nandi-śvaradevī* (Photos. Nos. 3549-3550). Their interest lies in the fact that they are modern sculptures of them, and are widely different from their old representations.

55. The *pujāris* of this temple are Sevaks as of most Jaina temples, but what is wonderful is that they are *pujāris* of the temple of Brahmāṇī also. They hold some lands as *jahāgīrs*, granted by a Rāṭhōḍ king, but do not remember the name of this king. Their ancestor came from Jhāliwāḍī, a village not far distant. They have now no less than sixty houses here.

I. 56. The temple of Brahmāṇī faces the east, and appears to be an eleventh century structure. In front of it stands a raised *daīs* and a *torāṇa* as in the case of the temple of Harasnāth (Photos. Nos. 3545-3546). Here, however, on the *daīs* is a broken figure of the lion, that has probably fallen from the original *śikhara*. The exterior of the *sabhāmaṇḍapa* is modern work, but the pillars inside are old. The spire of the shrine is new, but the outside walls, ancient and plain but for three niches. That facing the north contains Narasimha and that on the south, Varāha (Photos. Nos. 3543-3544). The back niche is occupied by a goddess with eight hands, six of which are now gone and two may now be seen holding a shield and a thunderbolt (Photo. No. 3542). She stands between two lions and two female attendants. She represents, I think, the Phalavardhikā-devī of the inscriptions in the temple, the goddess to whom the temple was originally dedicated. The present image of Brahmāṇī is modern, and there is nothing in it that stamps it as one of Brahmāṇī. To the south of this temple and in the close vicinity of it is another, which is rebuilt of materials of a somewhat older fane (Photo. No. 3541). It also faces the east, and has only three principal niches, containing Kubera, Trivikrama and Gaṇapati on the north, west and south respectively. The parts of the original *śikhara*, that are preserved, are deeply carved and cannot be later than the tenth century.

57. The pillars of the hall of the Brahmāṇī temple have many small inscriptions engraved on them. But excepting perhaps three, none is in any way important or interesting. The earliest, which is without date, commences with obeisance to Phalavardhikā-devī, and specifies the name of a *sūtradhāra* called Śivaravi, son of Machāravi, grandson of Bhadrāditya, and great-grandson

of Bālhaka. He was a resident of Kachāri, which was in Pushkaraṇī, perhaps the province of Pushkar (Inscr. No. 2522). Below the inscription is incised the name of Sanādhā Kāpaḍī. Kāpaḍī, I think, is the same as the Sanskrit *kārpāṭika*, a mendicant. Another inscription, which is dated *Samvat 1465 varsha Bhāḍavā sudi 5*, refers itself to the reign of some Muhammadan emperor simply called here Mugalā-sāha Pātasāha, and says that the temple of Phalaka (Phalodī) was repaired by one Doṭhā, a Guhilata, *i. e.*, Guhilot. The third inscription is entirely in old Mārwarī. It gives the date *Samvat 1535 varshe Chaitra sudi pūrṇimā*, and states that the temple was rebuilt by three persons, *viz.*, Jaitā a Hul, Satā son of Pithā and Hārākhū a Rāthod. Hul is a sub-division of the Guhilot tribe. In fact, the whole of the Meḍtā province was once held by the Guhilots as is evidenced by the *devlis* or memorial stones found and the traditions current here.

58. Four miles south-east of Phalodī is Pāṇḍukhā, which can be called a village only by courtesy. Outside the village is an old well, built of materials of old temples. Informa-

PANDUKHA.

tion had been given to me by Nannurām Brahmabhaṭ of Jodhpur that one of its outside walls at the entrance contained an inscription slab. The slab was there, but the inscription was too weather-worn to be read completely and with certainty. It begins with several gods and goddesses. Amongst the latter the names of Vaḍavāsini, Pāṇḍavakshāti, Vachatushā and so forth are utterly unknown to me, and they must represent some local deities. The inscription then refers itself to the reign of Alāvadi, *i. e.*, Alā-ud-dīn, of Joginipura, *i. e.*, Delhi. He had established at Meḍantaka, *i. e.*, Meḍtā, probably as viceroy one Tājadi-ālī (Tāj-ud-dīn Alī), whose long Persian titles have been given in Sanskritised form. Then is given the date *samvatsara 1358 Vaiśākha vadi 6*, and we are told that a step-well was constructed by one Pithaḍa, son of Vighaṭa, a Māthura-Kāyastha, near the temple of the goddess Pāṇḍavakshāti. As a matter of fact, there is a small shrine of a goddess in the close neighbourhood of the step-well, but the goddess is called simply *mātā*. Her true original name, however, must have been Pāṇḍavakshāti, after whom the village also seems to have been called Pāṇḍukhā.

59. Five miles south-east of Pāṇḍukhā is Meḍtā (Merta), the principal town of the district of the same name. The present town

MEDTA.

was founded by Dūdhājī, son of Rāv Jodhājī in A. D. 1488, and the memory of this prince is still preserved in the name of a small sheet of water called Dūdāsir. In about A. D. 1556 Rāv Māldev wrested it from Jaimāl Meḍtiā, grandson of Dūdhā. Subsequently it fell into the hands of Akbar, who granted it to Mahārājā Sūrsingh of Jodhpur. But long before it was seized by the Rāthods, Meḍtā was in existence and was known by the name Meḍantaka. We have just seen that the Pāṇḍukhā inscription speaks of Meḍantaka as being the seat of Alā-ud-dīn's viceroy. But the earliest reference to Meḍantaka is to be found in the Jodhpur inscription of the feudatory Pratihāra chieftain Bāuka and dated V. E. 894 = A. D. 837. Therein Nāgabhaṭa (*circa* 700 A. D.), one of his predecessors, is represented to have made Meḍantaka his capital.

60. Meḍtā was thus undoubtedly an old place, but very few objects of antiquity are now extant there. In fact, beyond two eleventh-century pillars and a few sculptures in the temple of Lakshmi, about a mile to the north-east of the town (Photos. Nos. 3551-3553), there is hardly anything of the pre-Muhammadan period to be seen here. But there are many structures of the Mussalman times, mostly *masjids*. Three of these were built by three different castes, *viz.*, Mochis (shoe-makers), Ghosis (milkmen), and Silāvats (stone-cutters). The Mochī *masjid* contains a Persian inscription,* which actually tells us that it was built by all the Mochis of Meḍtā in H. 1086. But the most important of these all is the Jamī *masjid* which is situated in the bazaar and in the centre of the town. A *sanad* in connection with it is still in the possession of a Muhammadan here. It was issued by Sayyad Alam

* The account of the Persian records here given is based on their summary so kindly prepared for me by Munshi Devi Prasad of Jodhpur.

Ali Khān Bahādur, servant of Mohammad Shāh Bādshāh Gāzi, who was a great-grandson of Aurangzeb. It was issued to Shāh Sayyad Mohammad Turk, son of Sayyad Mohammad Musā Gilāni, in the family of Shāh Abdul Vahal, son of Sayyad Shāh Abdul Kādir Gilāni. Vahal was a *pir* of great celebrity in Baghdād. His descendants first came to Nagaur, and thence to Meḍtā. Aurangzeb had issued a *farman* to Mohammad Turk for the rent of the shops of this *Jāmi masjid*. But at the time when the *sanad* was issued, the Hākims of Meḍtā had discontinued giving the rent for the use of the *masjid*. Hence it had to be renewed. On the pillars of the *masjid* itself there are two inscriptions, one in Persian and the other in Mārwarī, but both of the same import. They say that it was constructed by Aurangzeb Alamgir, that it had fallen into disrepair and the rent of the shops ceased to be sent to its custodian, but that in H. 1222 or V. S. 1864 the *masjid* was repaired by the orders of Dhokalsingh Bahādur and the Sardārs of Nokotī Mārwar and the rent was continued to be paid again.

61. I have already said that there are no less than twelve Jaina temples in the town. Though they are modern structures, still the inscriptions contained in them are not without interest. Almost all are engraved on the *charana-choki* or seats of the images of *Tirthamkaras*. Most of these, it appears, were installed in V. E. 1677 = A. D. 1620. One of them, *e. g.*, is in what is known as *Chopdā-ro mandir*. It commences with the date *Saṃvat 1677 Jyeshtha vadi 5 Guruvāre*, when Jahangir was *pātasāhi* or supreme ruler and Sāhijahām, *i. e.*, Shah Jehan, was *sāhiyādā* or heir-apparent. It records the setting up of an image of Śāntinātha by one Āsakarāṇa in the temple erected by himself and called Mammāṇimaya-vihāra. He was an Osvāl and of the Chopadā *gotra*. It is no doubt this surname that accounts for the temple being now called *Chopdā-ro mandir*. His wife's name was Ajāiba-de, a rather curious name, derived from the Persian word *ajab*, wonderful. Āsakarāṇa had been joined in this benefaction by several of his relatives, whose names have been specified. He had earned the *tilaka* or forehead mark of *Samghapati*, *i. e.*, the leader of a *saṃgha*, by organising pilgrimages to Arbuda (Ābū) and Vimalāchala (Śatruñjaya), and celebrated the Nandī festival in connection with the Sūripada conferred upon Jinārāja. What this Nandī festival was I do not know. But it is mentioned no less than three times in the Śatruñjaya inscriptions, in editing which Dr. Bühler, however, wrongly supposed it to be Rūpanandī, instead of Nandī. The image was installed by Jinārājasūri of the Kharatara *gachchha*, in conjunction with Āchārya Jinasāgara and other *jatis*. This Jinasāgara is no doubt the one, who in V. E. 1686 originated the eighth *gachchhabheda* (*Ind. Ant.* Vol. XI, p. 250, No. 63). Jinārāja is mentioned as the son of Dharma-si and Dhārāla-de and as belonging to the Bohittha family, unquestionably the same as Bohottar, an Osvāl sect. He is also spoken of as having received a boon from Ambikā, as having consecrated the *Śatruñjay-oddhara*, and as having caused the image of Pārśvanātha installed in Bhāṇavaḍa to pour out nectar. The Śatruñjaya inscriptions reiterate the first fact, and record that the new images, etc., made in the Kharataravasi Tūnk were all consecrated in V. E. 1675 by Jinārāja. But nothing is mentioned concerning his miracle at Bhāṇavaḍa. Jinārāja was the pupil and successor of Jinasimha, who is said to have received the title of *Yugapradhāna* from the emperor Jehangir. He also built *vihāras* or temples in Kābila (Kābul) and Kāshmīra, and caused the edict of non-slaughter to be proclaimed in Śrikara, Śripura (Śrinagar) and Garjjānāka (Gazni). Almost the same things are repeated in the Śatruñjaya inscriptions, but Bühler, I think, has wrongly read Kāthina instead of Kābila, which is the same as Kābila, by which Kābul is still known in Mārwar. Jinasimha was the pupil and successor of Jinachandra, on whom, it is said, the title of *Yugapradhāna* was conferred by Akbar.

62. Precisely on the same date as of the last inscription the same pontiff Jinārāja consecrated two other images set up by the same *saṃghapati* Āsakarāṇa. One of these was of Ādiśvara, the principal image in the temple called *Navo-Mandir*. The other was of Ajitanātha in the *Pañcha-tirthiyāro mandir*. The inscription on the latter image gives us additional information about Jinachandrasūri. He caused the edict of non-slaughter to be annually promulgated during the periods of *Ashtāhika* and *Shāṇmāsika*, saved the lives

of fish and other aquatic animals in the sea near Stambhatīrtha, *i. e.*, Cambay, and caused the tax at Śatruñjaya and other places to be discontinued. He is also called *pañcha-nadi-pīra-sādhaka*, the meaning of which is not clear to me. In the consecration of this last *Tirthamkara*, we are told, Jinarāja had been assisted by *upādhyāya* Samayarāja, *vāchakas* Hamsapramoda, Samayasundara and Puṇyapradhāna. Of these Samayarāja was a pupil of Jinachandra, and Samayasundara the preceptor of Harshanandana. A fourth inscription is dated *Samvat 1659 varshe Māha sudi 5 dine Śukravāre*, and refers itself to the reign of Sūryasimha, *i. e.*, the Rāthod Rājā Soor of Jodhpur. But the earliest record of this *gachchha* here has the date 1507 V. E., and speaks of an image of Śāntinātha as being installed by Jinabhadra and Jinasāgara. The names of the, Tapāgachchha pontiffs are also not wanting. Thus one inscription begins with the date *Sam. 1653 varshe Vai. Su. 4 Budhe*, and records the setting up of the image of Śāntinātha by one Padama-sī of the Gādahiā *gotra*, and the installation thereof by Vijayasenasūri of the Tapāgachchha. Inscriptions of the time of his pupil Vijayadevasūri are dated V. E. 1677-1687. The earliest record of this *gachchha* refers to the consecration of an image of Sumatinātha by Hemavimalasūri, and bears the date *Samvat 1569 varshe Māgha sudi 13*.

63. In the Sojatiā gate at Meḍtā is an inscription stone, built into the wall, but which originally belonged to Phalodī. It is dated *Samvat 1405 varshe Kārtika sudi 11 Ravi-dine*, and refers itself to the reign of Rāṇā Karama-sī, son of Rāṇā Guhilauta Medaḍa. Karama-sī then ordains that the *pujāris* of the temples of both Phalaudbī (Phalavardhikā) and Pārśvanātha were only those Brāhmaṇas, who were descended from Lokeśvara. In my description of Phalodī I have stated that both the temples have the same *pujāris*, who are of the Sevak Brāhmaṇa caste. They still remember their ancestor Lokeśvara, who was originally at Jhālīvāḍī. This inscription also shews that the territory round about Phalodī was originally in the possession of the Guhilots.

64. Meḍtā is famous for small lakes. They are mostly on the eastern and western faces of the town, such as Mūtā-Nāḍī, Jethāni, Dāngolāi, Kuṇḍālā and Bepchā. On the borders of this last is an old pleasant garden with some Muhammadan structures. On the bund of the Dāngolāi is a tomb of De Bourbon, a Frenchman, captain of infantry, wounded in the service of Mahārājā Scindia on the 11th September 1790 and died in consequence on the 18th idem, aged sixty-one. The inscription is in French on a white marble slab. This battle was fought near Meḍtā in A. D. 1790 between the Marāṭhās and the Rāthods.

D. R. BHANDARKAR,

Assistant Superintendent, Archæological Survey,

Poona, 30th June 1910.

Western Circle.

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